

289.6
In8j

JORDANS, 1920

Being the Report of the
International Conference
of Young Friends . . .

THE LIBRARY OF THE

FEB 13 1929

UNIVERSITY OF ILLINOIS

Price Two Shillings net

JORDANS, 1920

Being the Report of the
International Conference of
Young Friends held at
Jordans August 24-30, 1920

Edited by
BERTRAM PICKARD

THE LIBRARY OF THE
FEB 13 1929
UNIVERSITY OF ILLINOIS

LONDON:
SWARTHMORE PRESS LTD.

TWO SHILLINGS NET

289.6
In 8j

CONTENTS

	PAGE
EDITOR'S NOTE - - - - -	5
HOW JORDANS CAME ABOUT. PERCY W. BARTLETT - - - - -	7
THE CONFERENCE FOREGATHERS - -	9
<u>THE CONFERENCE SESSIONS :</u>	
(a) THE UPSHOT OF THE WAR: WORLD PROBLEMS. HENRY J. CADBURY -	12
DISCUSSION - - - - -	17
(b) THE INTERNATIONAL QUAKER CHURCH. RUFUS M. JONES, M.A., D.LITT. -	21
DISCUSSION - - - - -	24
(c) CHRIST AND THE SOCIAL ORDER. WALTER H. AYLES - - - - -	27
DISCUSSION - - - - -	31
(d) THE CHURCH AND INTERNATIONAL POLITICS. CARL HEATH - - - - -	33
DISCUSSION - - - - -	38
<u>THE DEVOTIONAL ADDRESSES :</u>	
(a) INTRODUCTORY ADDRESS. WILLIAM LITTLEBOY - - - - -	42
(b) OUR QUAKER HERITAGE. WILLIAM C. BRAITHWAITE, B.A., LL.B. - - - - -	46
(c) CHRIST'S CALL TO SERVICE. EDITH STRATTON - - - - -	50
(d) OUR RESPONSE TO CHRIST'S CALL. J. ROWNTREE GILLET - - - - -	54
(e) THE TRUE INTERNATIONAL OUTLOOK: BELIEF IN MANKIND. DONALD GRANT	59
(f) CLOSING ADDRESS. A. NEAVE BRAYSHAW, B.A., LL.B. - - - - -	63

THE REPORTS FROM GROUP MEETINGS :

PAGE

(a) THE PEACE TREATY WITH GERMANY. SHIPLEY N. BRAYSHAW - - -	68
(b) PERSONAL ECONOMIC RESPONSIBILITY. BERTRAM PICKARD - - -	71
(c) THE IRISH PROBLEM. WILLIAM GLYNN -	74
(d) THE ENGLISH YOUNG FRIENDS' MOVE- MENT. BERTRAM PICKARD - -	75
(e) REPORT AS TO NEW YOUNG FRIENDS' COMMITTEE - - - - -	77
(f) THE MEETING OF AMERICAN MEMBERS -	78
(g) " YOUTH " MOVEMENTS. JOHN S. STEPHENS - - - - -	79
(h) PROHIBITION IN AMERICA. PAUL J. FURNAS	80
(j) REPORT AS TO NEW INTERNATIONAL YOUNG FRIENDS' COMMITTEE. A. WINIFRED CRAMP - - - - -	82

SPECIAL ARTICLES :

NOTES BY THE WARDENS - - - -	86
THE BOYS' CAMP. ARTHUR COOPER - -	88
IMPRESSIONS OF JORDANS, BY	
GEORG FRÖHLICH (GERMANY) - -	90
ESTHER R. RHOADS (AMERICA) - -	93
SU HSUEN FANG (CHINA) - - -	94
MONTCLAIR HOFFMANN (JAMAICA) -	96

MESSAGES :

(a) MESSAGE FROM THE ALL FRIENDS' CON- FERENCE - - - - -	100
(b) MESSAGE FROM CONFERENCE HELD AT TAMBACH, GERMANY - - - -	100
(c) MESSAGE CONCERNING THE IMPRISONMENT OF THE LORD MAYOR OF CORK - - -	101
(d) MINUTE OF THE CONFERENCE - - -	102
(e) REPLY FROM GERMANY - - - -	104

EDITOR'S NOTE

LET me say at once that this report is a corporate production. The work was undertaken on behalf of the Conference Committee, and the chief function of the Editor has been to collect and arrange the material. Knowing something from bitter experience of the horrors of the editorial "blue pencil" he decided to lose his before he began.

Jordans was a corporate venture. Each one gave what he had to give, and in his own way. The same principles operate here. The Editor was urged to alter and amend, by some of the "overseas" contributors who found English perhaps not the easiest medium for self-expression. He has not done so, for the reason given above, and for this additional reason. One of the most interesting and charming features of the Conference were the speeches delivered in broken, or shall we say partly broken, English; the Editor was particularly anxious that something of the same atmosphere should be carried over into the Report.

For various reasons it was deemed best that the lectures and addresses should appear in a condensed form. In nearly all cases the lecturers have kindly written their own abstracts. Some appear more or less in the form of reported speech; others in the direct form. Uniformity might have been an advantage here, but various causes have made this impossible.

The Editor's thanks are specially due to Doris Thompson and Howard Diamond; the former for most

admirable notes taken during the Conference ; the latter for undertaking the difficult detail work of seeing the Report through the press.

His thanks are also due to Percy Bartlett for many helpful suggestions, to the Editor of *The Friend* for the free use of the Frontispiece Block, and to the " snap-shotters " whose handiwork adds so much to the interest of the Report.

If in some small measure the reading of this Report re-creates for the members of the Conference some of the moments of inspiration there experienced ; or if it carries to others who were not there something of the spirit that was at Jordans, then the Editor, at least, will feel that his labours have been amply repaid.

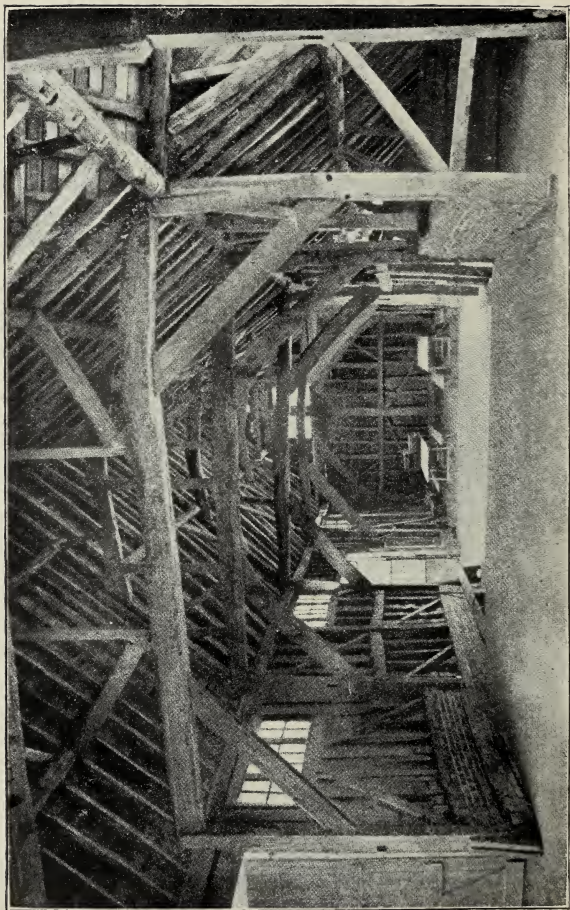
BERTRAM PICKARD.



THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

Digitized by the Internet Archive
in 2017 with funding from

University of Illinois Urbana-Champaign Alternates



THE OLD BARN, JORDANS

INTERNATIONAL CONFERENCE OF YOUNG FRIENDS

JORDANS, August 1920

HOW JORDANS CAME ABOUT

PERCY W. BARTLETT

CONFERENCES, like the measles, are not wholly explicable. In 1920 what was endemic in Friends suddenly became epidemic and Young Friends did not escape. What further explanation dare one attempt?

Nine years had elapsed since Swanwick. A new generation of Young Friends had found its feet. The circumstances of the war had called many to special service. All had been challenged by hopes and fears for the after-the-war period. When peace, or so-called peace, came, all the old problems of life and religion were once more before the world demanding attention.

Realising something of the dimensions of the claims made by the religion they professed, Young Friends felt that they ought to confer. Was Quakerism really such a thing as could be used of God in the evolution of the world?

The idea of holding an International Young Friends' Conference at the time when a large party of Americans would be in England for the Conference of All Friends, originated with the English Young Friends' Committee. Many fruitless enquiries were made for a place at which such a large gathering might be held. All the larger colleges and schools were tried in vain, and a series of small local

Conferences seemed to be the only feasible scheme. A group of interested people called together by the Young Friends' Committee met in London in January and discussed the question of a large metropolitan conference as against a series of provincial gatherings, but was unable to come to any definite conclusion. Then the matter was mentioned in Meeting for Sufferings and older Friends gave definite encouragement and practical support to the idea of a large central conference to mark and make use of so important a year. The question was next discussed a few days later at a Committee of the Friends' Christian Fellowship Union, and several were asked to confer with members of the Young Friends' Committee with a view to the appointment of a special Committee to arrange for a large international conference, Jordans having been suggested as a possible place. The result was a joint body representative of the two committees, and delegates from local groups of English Young Friends were added.

Correspondence was immediately entered into with representative Young Friends in America, who were throughout kept as closely in touch with developments as distance would permit. Steps were also taken to invite Young Friends from Ireland, the Colonies and European countries, as well as from the mission fields and the war relief parties. One of the triumphs of the Conference was the presence of six Germans and one Austrian, who came over specially to attend this Conference. Unfortunately, one of our German Friends, for whom a passport had been obtained, was at the last moment prevented by illness from attending.

A very happy idea was that of holding an Inter-school camp for boys in connection with the Conference. The loyal service rendered by the Boys' Camp can hardly be

chronicled though it was an outstanding feature before and after, as well as during the Conference.

From the date of the appointment of the Committee and the officers, and the division of the work amongst half-a-dozen sub-committees there was steady progress with external arrangements, and steady growth of concern throughout the country for the right holding of the Conference. The task laid on the Committee was no light one. Jordans Hostel would ordinarily hold about forty people, and the demand was for a Conference of four hundred, whilst there was no guarantee that such a number would be able to attend, or that financial support would be forthcoming. Many unconsciously quoted the familiar recitation, "the thing *cannot* be done." But enthusiasm and imagination gradually produced clear schemes which, when the time came, proved to be really workable. Hostels, camps and field kitchens, a gallery and electric light were requisitioned to supplement the ordinary facilities of Jordans and its Barn without seriously disturbing the beauty, quiet and tradition of the place. All the time steady thinking was being done on the programme—its form, aim and leading ideas. There was the difficult task of finding the right people to bear responsibility in connection with it. There was the difficulty—but why prate of committee work? Read of the Conference. . . .

THE CONFERENCE FOREGATHERERS

SO LONG had the Jordans Conference been a thing of the future that it was difficult to realise it as a thing of the present. Yet here we were welcoming one another at the first meeting in the Barn, and it was

only right that the international character of the gathering should be emphasised as it was.

Immediately, we came to grips with the serious purpose of the Conference. "Who'll wear the beaten colours?" was the challenge flung to us by the Warden (Shipley N. Brayshaw) in his opening address. He carried us back to the Conference at Swanwick in 1911. That had been a time of inspiration, but it had also been a time of preparation for the unknown—the War, which came so unexpectedly three years later. Jordans would certainly be a time of inspiration, but perhaps it might be, too, a time of preparation for some catastrophe yet unseen. If that crisis came, should we—as were those who suffered for conscience' sake during the War—be ready "to wear the beaten colours"?

* * * * *

After most of the Conference officials had stood up on their chairs for the inspection of the members, we were treated to a series of short addresses from "overseas" representatives. Messages had been brought and were now given to us from all the continents of the world. China, India, Japan, South Africa, Australia, Ireland, Canada, Norway, France, Germany, Austria, America—here was no mean list of countries that had sent their representatives to give to and share in the common pool of knowledge and experience in which Quakerism, we hoped, was to be re-baptized. Thus, in the Old Barn at Jordans, was launched the Mayflower of the International Conference of Young Friends. Into what strange port it may eventually sail, the future alone will show.

THE CONFERENCE SESSIONS

- (a) The Upshot of the War: World Problems
(Wednesday, August 25th)
- (b) The International Quaker Church
(Thursday, August 26th)
- (c) Christ and the Social Order
(Friday, August 27th)
- (d) The Church and International Problems
(Saturday, August 28th)

¶ The main sessions of the Conference were held during the morning in the Barn. There was in each case an introductory address followed by a considerable period of discussion. The discussions were ably "chaired" by A. Mabel Holdsworth who was assisted by Wilfrid E. Littleboy (England) and Paul J. Furnas (America).

No attempt has been made to give a chronological account of these discussions. The aim has rather been to organise into logical sequence the leading thoughts brought out, showing, as far as may be, their relative importance. The Editor is alone responsible for these interpretations, and he only hopes that he has succeeded in keeping out any personal bias.

THE UPSHOT OF THE WAR: WORLD PROBLEMS

HENRY J. CADBURY

I HAVE been asked in this address to review the present world situation—not an easy task on account of its size, and still more difficult because of the complexity of forces and impulses. One can consider it easily in a pessimistic light. There is everything in the status of modern life to make one despair.

The pessimism of the outlook is partly due to recent and present misery. Half the world has stood on the verge of destruction by famine, by pestilence or by the sword. The four horsemen of the Apocalypse are no longer mere figures of distant expectation. The catastrophe has already arrived.

But I would not dwell on sheer physical want and decay, significant and symptomatic as these are. None but those who sit most loose to things as they are, can fail to feel that institutions as well as men are in a state of decay. Everything is being shaken that can be shaken—government, industry, education and religion.

Of industrial and social unrest it is not necessary to speak. Even in good old England the comfortably changeless social relations do not continue as they were before the War. Labour, both industrial and domestic, has a new self-consciousness, while Capital is also driven into more conscious self-assertion and organisation and

propaganda. To any mind where change or threat of change is synonymous with evil these things are all one great despair.

But there is too much of this equation in the minds even of us who are young. We too are worried because life is unstable, civilisation uncertain, or our own fortunes insecure, and I believe such pessimism as arises from these causes should not be entertained. Nor must our appeal to others rest upon the leverage of mere physical want, unhappiness of timid minds, and the hope of keeping things as they are.

The real crisis of the present rests in the world's moral failure. No doubt revised institutions and systems are needed, new social and political principles, but the ground for pessimism and the incentive to effort lies along other lines for most of us.

The great blot of the War upon our history is not its disturbing influence upon production and distribution, not its interruption of philanthropy and education, not even its destruction of human life and its lowering of the standards of health and wealth. The failure of the past six years was a moral failure, and there is no use trying to shift the blame to impersonal things like commercial rivalry or autocracy or secret diplomacy. Men must be the masters of things, and the guilt rests squarely upon human shoulders. To shift it to God's destiny, or God's permission, or to the theory of the inevitableness of the fighting instinct is only to convert falsehood into blasphemy. It behoves Friends and pacifists, though they may endeavour with all their might to correct and improve the systems of international relationship, never to forget that the root of the trouble lies deeper—in the unethical spirit, or principles, or method.

Much the same requirement may be made of our treatment of the social order. Let not its complexity as a problem of organisation conceal its simplicity as a problem in ethics. I am far from deprecating the discussion of practical reforms in the industrial system of our day, but it is well to insist that we should be as anxious to revolutionize our own characters as we are to reform the social order.

For I need not remind you that the true Christian order involves a drastic revolution—more drastic because more fundamental than ever entered into the heart of Robespierre, Marx, or Lenin. It means the transformation of the whole world standard of life from punishment to redemption, from self-seeking to service, from domination to toleration, from justice to love. It spells death not to the junker and jingo and exploiter and profiteer, but to the junker-jingo-exploiter-profteer spirit in each of us. It means that oppression checked in one form will not break out in another. The problem of the world is not therefore one of better reason or better organisation or better understanding, though these are all important. It is the problem of creating a new spirit which will inevitably find the ways and methods.

And when we ask the further question how can this be done, one answer may be made without conceit or pharisaism. No group is in a better position to do so than the Society of Friends. I do not mean that we have any monopoly on the opportunity. We would be shamefully narrow if we failed to recognise the splendid moral idealism in many quarters to-day. The War itself was perhaps the greatest collective expression of idealism that the world has ever seen; it was fought for ideal ends and with ideal motives and impulses. But the means it

employed defeated all ends. There are ideal motives in the newer movements of Labour—brotherhood, peace, justice, and often a reliance on moral and spiritual methods as well. But Labour *quâ* Labour lacks the power of religious consecration, and it, too, is not scrupulous about means. I gladly recognise, too, the great moral and spiritual heritage of the Christian Churches—and the living piety, and personal purity which reigns throughout wide reaches of its clergy and membership—but beside the suspicion of dogmatism and of conservatism from which the churches suffer I do not find in them a sensitiveness of moral conscience to deal with the new problems of industry and internationalism which will give them leadership in meeting the needs of the hour. Though I welcome these allies and friends I mention them here rather as making a challenge to Friends than as substitutes to whom we may transfer our task. All these groups already have their eyes upon us. The military and the government have been painfully aware of us, the Churches and Labour are about equally puzzled by us, each wondering how far they can claim us for themselves and how far they will damn us as tainted by the other. Even the enemy knows us. From one end of Germany to another our name, and, I believe, the exact meaning of our principles, is better known than in England and America. At least in Germany we are not suspected of being pro-German.

But we have more than a reputation to live up to and a curiosity to satisfy, stimulating though such assets are. We have not only the theory but the practice of corporate discovery and obedience to moral ideals. The group testimony of our C.O's on the negative side and the collective expression of our ideals in European relief on the positive side, have, I believe, a value as precedents

and an influence as suggestive illustrations far in excess of their actual extent. Quakerism's religious contribution to our generation is not merely in its revolutionary theological and ecclesiastical aspects as in the early days. These things are either adopted by the other churches or tolerated as harmless. It is our ethical revolution that will shake the country for ten miles round to-day. And it is just that revolution that the world needs.

Enough about the situation ! Though hastily stated, the problem is a familiar one. The question for us is, How can we meet it ? Let me suggest five ways.

(1) We must make contacts with new groups, for example, with Labour. In America at least we have little real touch with Trades Union members. If the coming struggle is to be a class struggle we need our embassies in the labour class quite as much as in Mexico and Japan. Theories of a better industrial order are no substitute for actual contact.

(2) We need to make contacts with new countries. The principle of missions and Quaker embassies recognises this need, and we are aware of the welcome and even the longing which awaits us in Central Europe.

(3) We need to create new methods. For six thousand years or longer, men have been developing instruments of hatred—from Cain's murderous club to bomb dropping airplanes. We need to begin to perfect the instrumentalities of international goodwill.

(4) We need to realise our corporate strength as a Society—the mutual backing and support we give each other. The efforts of different groups of Friends are not to be critically compared but to be combined as making the the whole service of Quakerism.

(5) We need to develop our individual powers of service. We want to make ourselves usable, flexible to adapt

ourselves to new emergencies, unstained and unweakened by undisciplined minds or wills.

We are wont to look upon the great crisis through which we have passed as the testing time of Quakerism, and, if we think we have weathered the storm, to rest content. But "every great catastrophe brings a great opportunity" and the real crisis of Quakerism is in the opportunity that is yet before us.

DISCUSSION

At the conclusion of Henry Cadbury's address, the Clerk endorsed his appeal that the subsequent discussion should be devoted to general considerations rather than to details. This injunction was faithfully carried out by the Conference. The discussion can be summarised under three heads. Firstly, there were the calls which came to us from many parts of the world. Secondly, there was the question to be answered—"Are we those who are to help now, or must the world look elsewhere?" And lastly, there was the question of what would be involved in trying to meet the needs of the world.

Of the calls that came to us none was more insistent than that from Germany. We were told that to-day Germany stands between Bolshevism on the one hand and Quakerism on the other. Nothing less than a revolutionary message would meet the need in Germany to-day, and unless Quakerism was able to demonstrate a way of life more fundamentally revolutionary than Bolshevism it would fail.

From Australia came the plea for friendship. In so great a territory loneliness was an ever present handicap. There were isolated individuals and scattered groups all of which could be immensely strengthened by visitation.

In South Africa the problem was somewhat similar. South African Friends have their labour difficulties as elsewhere, but the Labour question is greatly aggravated by the colour problem. We were asked to try to understand this problem, which is growing more acute year by year.

From China our Chinese friends brought also an urgent appeal for help. Here everything was in the melting-pot. Old ideas and institutions were breaking down, and China was faced with the alternative of Materialism or Christianity. There was a special opportunity for Friends to stem the tide of militarism here, amongst a people who naturally understand the pacifist point of view.

In addition to these wide-spread calls there was also the call from organised Labour everywhere, though perhaps particularly in America and England. The estrangement between the "working classes" and the Churches had been developing for some years before the War, but it had been greatly intensified by the position taken up by organised religious bodies during the last few years. Vast masses of our fellow-men were "fed up" with Christianity. Christianity to them did not mean living like Christ, but merely a church organisation. The fact of this estrangement was one of the biggest challenges we had to meet.

"Are you they or look we for another?" To realise that this question had been asked in reference to us was in many ways a humiliating experience. As a Society our liabilities were so obvious. In the first place we were handicapped by our numerical weakness in meeting the many demands that are made upon us. But we were even more handicapped—and this was a much more serious limitation—by the wide-spread weakness of our meetings.

It was not just a question of poor attendance, but of the lack of the power to attract. Yet, whilst admitting our liabilities, we needed not to blind ourselves to the fact that we had certain assets as well. We had probably underestimated the immense value of the type of fellowship we had developed over the long period of 250 years. We had often taken it as a matter of course, and our over-exclusiveness had hidden from us the value of the thing that we had. Then again, the position taken up by the Society during the War put us in something of a unique position, and this position implied a heavy responsibility. We had dared to challenge the attitude adopted by the vast majority of our fellow men and women, and it was only natural that they should ask by what authority we had done so. Lastly we had certain revolutionary traditions. The message of the Early Friends was revolutionary. Many times since then Friends had stood in the fore-front of movements which could be described by no less a word ; and to-day, when revolution is everywhere, we were helped not to fear its true significance by the fact of these traditions.

Lastly, what would be involved if we were to accept the challenge thrown out to us and step forward boldly to meet the need of the world ? First and foremost there would need to be personal dedication. This note struck by William Littleboy in his introductory address and emphasised by Henry Cadbury, was re-emphasised in the discussion. The need for this individual consecration was easy to overlook, but it was fundamental ; the power of any movement always sprang in the first place from the heart of an individual man or woman. Next there must be group dedication. We must realise as we had never done before the solidarity of the Society of Friends the world over. This solidarity must be built up on

mutual understanding and toleration ; and it must express itself in corporate enthusiasm and singleness of purpose.

Having prepared the individual and the group we should be ready for a new Quaker crusade comparable with that undertaken by the Early Friends. The middle period of Quaker history was marked by its quietism. But the day for quietism, if it ever existed, was passed. What was now needed was an aggressive spirit eager to meet problems half way. In the past we had shirked many opportunities of publishing the truth. They occurred continuously day after day. We must have the courage to take them. We must also have the courage to be unconventional in the best sense. Not that we wish to be peculiar or to court notoriety, but we must refuse to be bound by considerations that do not make for the growth of the Kingdom. We must also be on the look-out for new methods. New situations demanded new methods. It was here that we needed to be pioneers and not just followers.

We needed above all else to increase the number of our contacts. We had been far too exclusive in the past. We needed to throw off this self-centredness and get out amongst people. There were many nationalities to be touched. The world to-day was one as it never had been before, and the world-problem could not be solved so long as the problem of any race was without solution. There were other groups to be touched, perhaps particularly organised Labour. Again and again was brought home to the Conference the urgent need to carry our message to the men and women who were banded together in a struggle for emancipation. We needed to get their point of view, and this would require both study and understanding. It was of fundamental importance

that the Church of Christ should have a positive message for the Labour movement to-day. It would seem that as a Society we were still regarded with a mingled curiosity and hope by those in the Labour world. It was a tremendous opportunity to bring the Quaker pacifist message to bear upon what was perhaps the most dangerous problem of the hour.

To summarise, we should need to preach the message—by word of mouth, by pen, and in other ways. But this would be of no avail unless, at the same time, we lived it, or at any rate tried to do so. But living out Christianity was seen to be a more complex matter than it had been thought of old. To live the Christian life meant to be in true social relationship with all men and women, and in this was involved the whole question of our industrial and economic life. Here was the testing point of any religious movement that is to meet the needs of the world at the present time.

THE INTERNATIONAL QUAKER CHURCH

RUFUS M. JONES

I WANT chiefly to speak of three things—our Meetings for Worship, our Meetings for Business, and our individual lives, but first of all may I offer a few introductory suggestions. The Society of Friends has been waiting for this generation of young Friends for 250 years. That means we must be backward-looking people as well as forward-looking. It is a great mistake to be only backward-looking, but we shall be helped in getting our direction right by filling our minds with the purposes of the Society in the past. We are all in a hurry to get

somewhere, but we must know where we are going. The past alone, however, will not help us. We must ourselves be creative. We must launch our Mayflower and steer boldly through the sea. Let us not be content with negatives; let us rather get over into the "everlasting yea." We must also get down to the great constructive principles underlying our Quakerism instead of having superficial peculiarities. Nor must we glorify abstract phrases. We must be concrete. The Inner Light is in danger of becoming an abstract phrase. What we need to do is to incarnate what we mean by the Inner Light and carry it into human and living experience. There is "knowledge about" and there is also "knowledge of acquaintance." What we want for our tasks is the "knowledge of acquaintance." Fox had this knowledge of experience. He was not dealing with notions, but was speaking from acquaintance when he said—"I saw an ocean of darkness and death, but I saw that there was an infinite ocean of Light and Life that flowed over the ocean of darkness, and in that I saw the infinite Love of God." I wonder how many of us, when surrounded by the ocean of darkness and death in France, Germany, Vienna, or Poland, have been in the real spirit of the Light and Love of God, and have *seen* the conquering Love. We must *know* the Inward Light in terms of experience if we are to meet the world's troubles to-day. We need to return to the fact of Pentecost. We don't want to be just ordinary Christians. We want to be white-hot with the fire and power of experience. If we are going to do our work in this age we have got to get some of that Pentecostal fire in our lives and make our lives a miracle. We are not to be easy-going, "fifty-fifty" kind of people. I want you all this morning to make your lives a miracle in the real sense of the word. If you let

God flow through your individual personality you *will* make your lives a miracle.

Now about our Meetings for Worship. I feel myself that the greatest contribution Friends have made has been our interpretation of worship, and I feel it is to be our greatest task to continue to keep that interpretation at its best in the method of worship on the basis of silence. In America we have tried a number of substitutes for it, but they have not been a success. This method of silence which Friends stand for is something superior to the Soviet. In a Friends' meeting everybody counts for more than an individual, more than himself. Again and again people have risen out of a vital meeting and spoken better than they could in their own power. It is a wonderful thing, and yet I don't want to be too warm and glowing about an ideal, for I must confess that, taking meetings generally, there are some extraordinarily poor ones. If we are going to propagate this ideal in Germany, France, Vienna, etc., we must not give them anything poor and thin. There is no substitute for the old-time Quaker meeting. I hope young Friends will not be satisfied with our usual meetings. In the small meetings at home where habit has settled down it will be very difficult for you. The customs of a group are the most difficult things there are to transform, and yet it is your task, and it is going to be one of the most important things of your whole life.

Secondly, there are our Business Meetings. Our method of holding these is really a very wonderful method, and in the London Conference we have had great demonstrations of it. The Message and Business Committees were nearly killed in the operation, but, as they rose higher, gradually the whole meeting rose to a greater height, and finally points of difference were settled

in practical unity. Of course there are obstacles. You can't take the sense of the meeting if there isn't any sense there ; and you must have " give and take " if you are to find the inclusive spirit which alone can give results.

Finally I want to speak of a third task, namely the importance of making our individual lives organs and instruments for the revelation of God. You are all deeply concerned with the problems of Labour, but I hope you will realise in all your work that after all you will have failed in giving your lives to the service of your age if you haven't realised the other mission, namely, to reveal God in the lives of men. This task of making God absolutely real in life is, in the present world, the most important thing you have to do. If God is to be known as real it will be by bringing Him to men in terms of a revelation in our own individual lives. Hosts of people all round don't believe there is any God. We have got to be the Light and show Him to these people in the dark. It must shine in our faces and we must have been so close to the experience that men will be convinced. I want you young Friends to see to it in all your work and efforts that you make your faces and personal lives a real interpretation to men of the life of God. And in your contacts with them you must make them feel that " over the ocean of darkness and death there does flow an ocean of Light and Life," so that they shall see through this the " infinite Love of God."

DISCUSSION

Both in London and at Jordans the difficulty Friends found in thinking internationally was apparent. It was almost inevitable, the representation being what it was, that much of the speaking should have either an English

or an American bias, particularly the former. Nevertheless, there were times when we realised more clearly the international character of our Conference, and one of these times was during this particular discussion at Jordans, when the German point of view was presented so helpfully by one or two of our German friends.* It is the silence in our Meeting for Worship that has particularly appealed to them. "For six years the whole country was burning, and the spiritual life was changing with continual unrest. Then came the Quakers with their basis of peace and silence. This appealed to the Germans, who wanted rest and time for concentration."

The discussion largely centred round three thoughts—the Pastoral System, the Meeting for Worship, and the Business Meeting. Rufus Jones had challenged the Pastoral System in his address, and it was clear that a most interesting and useful discussion might have followed had there been time. As it was we were only able to touch the fringe of the problem, but there was evidenced a general desire to weigh the pros and cons without prejudice. Special difficulties were pleaded by Pastoral Friends. There were small communities where the Quaker Meeting was the only place of worship, so that the needs of others than Friends had to be considered. Then again the extreme isolation of many of the Quaker groups resulted in a barrenness of intellectual life, thus making the services of a whole-time pastor almost indispensable. His services were equally valuable both on the side of pastoral care and on that of educational ministry, and the devoted work of Quaker pastors was most readily admitted even by those who felt that the system was not the best possible. Against the system it was urged that methods of evangelism had been

* See message sent from Conference at Tambach, page 100.

adopted which had swept many into the fold who were not in the fullest sense Friends, and this had inevitably resulted in weakness. It was also urged that the system could be judged by its failure, on the whole, to attract new members, but, as it was pointed out, this might practically be said of any section of the Society. It was most unfortunate that there was no opportunity for further discussion.

Rufus Jones' emphasis upon the value of the Meeting for Worship was re-emphasised again and again. The building up of live Meetings for Worship was recognised to be one of the most important tasks before us. How were we to do this? There were several suggestions which might be roughly classed as matters of policy. We should be willing to seize new openings for starting Meetings wherever and whenever they occurred. We should be equally willing to close down Meetings when they were either dead or so nearly dead that revival seemed practically impossible. We were asked to consider whether property might not be a hindrance to the Society by tending to limit the flexibility of our organisation, and whether for this reason it would not be better very often, instead of owning Meeting Houses, to hire rooms in other buildings.

But there were other suggestions, more fundamental in character, which were concerned with power rather than with policy. The element of liberty, characteristic of the silent Meeting for Worship, was held to be essential to the attainment of the best results. A curious suggestion was put forward by one speaker, namely that compulsory attendance at Meetings might have a salutary effect, the Meetings for Worship held in prison being cited as proof of this. It was suggested by another speaker, however, that the two causes for the vitality of the

Meetings held in prison were, firstly, the amount of meditation of necessity forced upon the members apart from the Meeting itself, and, secondly, the keen responsibility felt by most, if not all, the attenders at such Meetings. A further suggested source of power was that of a concerned group within the Meeting. Such a group should be in no way exclusive, but should act as a nucleus for the development of the right atmosphere.

The value of the Quaker method of conducting Business Meetings was again referred to. It would seem that here was a contribution to be made to the world, the value of which we were only just beginning to recognise. To-day, when the Divine Right of Majorities was being challenged, a method more fundamentally democratic, as our Quaker method was, might very well have a useful place not only in the conduct of religious organisations, but also in organisations municipal, political, and industrial.

CHRIST AND THE SOCIAL ORDER

WALTER H. AYLES

THE lecturer first pointed out the paradoxical nature of the title. What had Jesus to do with order—especially *Social* order? It would seem at first sight that He had little to do with it, being, as He was, up against the Church, the State, and Society. And yet the fact remains that He did come to establish a new social order; one that was orderly yet free, that destroyed all restrictive barriers and yet erected self-imposed limits.

By what methods, we were asked, did Jesus do this? By the explosive power of an unconquerable and all-conquering faith in love. And it was a new conception of

love that He gave. It was more than impulse, more than the consuming fire of passion, more even than the power of self-abandonment. In many ways Jesus proclaimed the fact that love was more than we had ever known, it was an Everyday Relationship. It was this Love-relationship that Jesus came to reveal and establish ; and it was here that He revealed the true basis of any permanent social order.

“ Does the present system stand the test ? ” asked the lecturer. No—the present system was the embodiment of self-interest. Self-interest was acknowledged to be the primary motive in individual, industrial, and national life. It justified such things as competition and combination, the commercial militarising of Education, the occupation of Ireland. The fact of Jesus challenged all this. “ He denies the right to kill, or starve, or enslave for the benefit of self. He affirms the duty to live or die in the service of others.” As Friends, we were asked to face what is involved in this challenge. What does the Love-relationship imply ? First of all, it implies essential equality. There will of course be differences of knowledge, and of social, economic, and political development. Nevertheless, there must be “ equality in the potential value of personality ; equality of responsibility for the determination of destiny ; equality of right to all the essentials of life ; and an obligation resting on all to help all. These are all involved in the fact of the incarnation in the spirit of Christ’s life.” The challenge of Christ denied the right claimed by one person, or one class, or one government to dominate the life of another. In short, the central fact of Christianity denied the right to economic, social, or political power that was not shared by all.

Is there such equality in modern Society, we were asked. No ! And it was, moreover, a shameful fact that

the class distinction making for inequality to-day was based not upon intellectual, moral, or spiritual differences, but upon economic. Society, Church, University, and State all bowed down before economic power. But the Love-relationship left no room for economic classes, Supreme Councils, or Dictatorships of the Proletariat.

The second condition that the lecturer suggested was involved in the Love-relationship was that of Freedom. "There can be no Love-relationship, and no equality, without perfect freedom. That is a terrible thing." "Freedom implies the right to go to the Devil or to God. You can take your choice. That is the power given to you by the Creator. He has the faith. The road to Freedom is the road to personality. Without the right to choose, to accept or reject, there can be developed no sense of responsibility, no conscious willing acceptance of the creative or destructive thing, no establishment of character." And without these things the very design of God would be frustrated.

To Equality and Freedom we were asked to add Sympathy, that is, a "feeling with." "To feel with the sufferer *you* must suffer. To feel with the joyous heart *you* must rejoice." It was because the world suffered that Jesus suffered. Any dictatorship, whether capitalist or proletarian, was the result of the failure to understand the nature of true personality. This in turn was due to the failure to "feel with" others, and this again to the non-existence of the necessary conditions of equality and liberty.

How then, the lecturer asked, were these three aspects of the Love-relationship to be expressed in our social order? First we were asked to consider our common human needs—food, clothes, shelter, education. Surely

there could be neither freedom, nor equality, nor sympathy, so long as the land, Nature's great store-house, was owned by the few. "The raw materials of life are a common necessity; they should be a common inheritance. I therefore submit that the land God made for all should be owned by all, to be used for all, in the way determined by the common will."

Secondly, the lecturer threw out a still more difficult challenge. "If the store-house is the inheritance of all, what about the goods?" He approached the subject from a fundamental standpoint. What was the purpose of the creation? Surely the glory of God. What did that mean? Nothing less than the establishment of the true family of distinct personalities, living in a perfect environment, in perfect harmony. In short, the Kingdom of God. And what was the purpose of that Kingdom? "Is it not the highest development of personality?" But as we have seen, this involved freedom of choice. The greatest indictment against the capitalist system was that it denied this freedom. It produced slaves—"wage-slaves." No wonder there was a lack of initiative to-day. Control was a necessary element in freedom, and without ownership there could be no adequate control.

What then, asked the lecturer, was the next great task for the Society of Friends? Surely it was to liberate the "wage-slave." There must be common ownership of the Land and Capital of the world. It was a dangerous task to undertake; it might mean even crucifixion. Nevertheless, we must work for the common ownership and democratic control of mines, transport, and housing. We must go into politics and Christianize them, and at the same time we must socialize Christianity. In short, we must live dangerously—"dangerously near to

poverty, not only of wealth, but of social influence, and of friends, the greatest sacrifice of all."

In conclusion, the lecturer stated his faith in the mission of the Society of Friends. The Society has many times before been in the forefront of crusades on behalf of the oppressed. Will it rise to the greatest crusade of all? "Thy Kingdom come on Earth"—*that is our job.*

DISCUSSION

It is almost certainly true to say that there was absolute unanimity in the belief that the present social system is fundamentally anti-Christian. Wherever we looked the Social Problem was upon us. The issue could not be baulked. The problem manifested itself, however, somewhat differently in different countries. In America, for instance, there had been in the past a larger degree of freedom than in England because it had been possible for people to go out into the country and become capitalists themselves. In Africa the exploitation of the coloured races was responsible for special difficulties. The land had been confiscated and other privileges denied. In Germany "the class divisions were so great as almost to make two peoples in one."

Having admitted that the system was bad, how were we to change it? There were three ways. We could patch it; we could overthrow it by violence; or we could pass to a new system by evolutionary methods. It was along the last of these paths that we saw most hope of progress, though we were not blind to the fact that rapid evolution may be tantamount to revolution. We needed not to fear revolution, so long as it was of the right kind.

Then, what was our part to be in the great change that was surely coming, whether it were a change for the

better or worse? There was a fear expressed that once again, as so many times before, we should be merely "academically shocked" and not "practically shocked." It was no good condemning the system and then doing—nothing. We needed first to rouse ourselves and then our fellow members throughout the Society. The Society of Friends must face the Social Problem as it had never faced it before. It must be prepared to pay the price.

Many lines of advance opened up before us. We must make more use of our personal contacts in daily life. At home, in the street, in cafés, in 'buses, wherever we might be, there would be endless opportunities of living the social life.

Some laid emphasis upon the need of bringing people to God. Changed individuals would necessarily produce a changed order, it was urged. That was the method adopted by Jesus, and the only sure method in the long run. Others emphasised the need to get out into politics—politics not in any narrow sense, but in the true sense of the organisation of life. These two points of view might seem to be in opposition, but it was pointed out later in the discussion that they were not mutually exclusive, in fact the two methods must necessarily go hand in hand; neither could be ignored.

Again we were urged to study—study movements, study economics. Enthusiasm was not enough; there must be knowledge.

The work of some would probably be within existing movements such as the Labour Movement or the movement for National Guilds. It was pointed out, however, that, generally speaking, the function of the Society of Friends would not be so much to identify itself absolutely with any definite organisation or section of the community, but rather to hold up the good that was in



Photos by Juliet Glaisyer, Irene L. Lloyd, Edwin Bigland

THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

all sections, whilst challenging the bad that was in all. In this way we should best prove our faith in the essential unity of men.

Finally, we were urged to exploit to the full the avenues of Education. It was pointed out that educational and traditional barriers were at least as real as economic. This fact becomes particularly clear when we try to understand the gulfs dividing race from race. Only through education could a real equality be achieved. In relation to the subject of Education it was also pointed out what a profound effect the Adult School Movement had had upon the mind and spirit of organised Labour. Here was a channel for further work.

It was abundantly clear from the wide range of the discussion that there was no one path which we could all tread together. There were a thousand different avenues leading to the solution, but the thing that bound us together was our determination to see the problem solved.

THE CHURCH AND INTERNATIONAL POLITICS

CARL HEATH

To prevent confusion of thought, and because the term is used in varying senses, it is necessary to begin with some definition of what we mean by the Church. My intention is to use this term in two ways, *viz.*, as an ecclesia expressing itself fundamentally in an outward organisation and cultus, and as a spiritual communion of souls which may, or may not, be a visible fellowship. An outward organisation is in this latter case, at most,

incidental ; the Church so conceived is an organic movement rather than an organisation.

In an essay on *Institutionalism and Mysticism*, Dean Inge has ably developed the two main views of the Church ; as an institution, a divine outward and militant Society with, what he calls, a political ideal of unity ; and as a mystical body which looks to an inward spiritual ideal of unity, wherein the seeking human soul instinctively " knows its true spiritual Kin " because between all such souls and the soul of the world, or the Divine Spirit, there is immediate communion.

All shades are to be found between these two distinct conceptions. We are not, however, concerned to trace here the spiritual values *per se* of an authoritative institution, or of a mystic Church, but the practical reaction of one or the other conception upon international politics.

Anatole France in *L'Eglise et la République* quotes one of the Popes as saying :—" The Church is to the Emperor what the sun is to the moon." This is not an incorrect description of the view which the greatest of institutional Churches, the Latin Church, has always taken of its function in the international world. Protestant churches in becoming national organisations have grown so timid in respect to international affairs that they have ceased to count. The Roman Church alone remains a force in world politics. It has never lost the thought of itself as a spiritualised form of the Roman Empire. It is more than a League of Nations ; it is an Ecclesiastical Empire claiming both temporal and spiritual power, and Rome has courage and does not shrink from the price of power. Hence its Secretaries of State, its Nuncios and its Princes of the Church are not mere matters of interest to the student of mediæval history, but are very potent influences in the modern

world. England, and even France have in recent world affairs gone back to Rome and maintain at the Vatican their diplomatic missions.

But if anyone thinks that Christ's conception of the divine society was after the manner of the Roman spiritual super-state it behoves him carefully to study the working of this theory in international life.

In his last edict against the Pagans, Theodosius II. expressed his belief that there were "no longer any such persons." Alas for Theodosius! The Roman conception of the Church does not make for "no pagans." This institutional conception contains within itself also the seed of self-destruction. For it concentrates the Church on self-preservation and ends by making it the enemy of freedom and progress. Well might Quinet speak of Rome as "that great foe to liberty." All democratic Europe knows the truth of this dictum.

Now it cannot be to the benefit of humanity that religion should be presented as a great corporate engine of reaction and obscurantism. We cannot indeed ignore the fact that this has resulted in a materialistic degeneration in international politics which threatens our very civilisation. It is not the lack of a commonly accepted "authoritative creed" that is resulting in what Bishop Gore calls the "degradation of Christianity," but the sense in the minds of most men and especially perhaps, proletarian men, that in seeking world power the Church has lost sight of the great implications attaching to a true conception of human personality. There is a sense that we are at a point in history when a new conception altogether is needed, of the relation of religion not only to the individual, but to the group life and to the politics of nations which will give a new meaning and value to spiritual authority. This is to be found in a re-discovery

of a Christianity which will prove to be a practical mysticism closely akin to essential Quakerism.

Again, we must now face the fact that the moral and spiritual lead has largely passed from the Church to the democratic Movement. What does this mean? It is not that the modern proletarian or working man is a budding angel, nor that the economic life has now come to transcend religion and ethics. The import of the fact is that human personality is coming to be seen and seen widely and with increasing intensity for the divine thing it is. Men are in revolt against the whole structure of a society which regards human personality as second to anything. The great destroying sin of the Church has been that it has regarded personality in the act so lightly. For an active respect for human personality is not only basic to any true social order, it is basic to any true recognition of the divine life.

And it is in respect of this divine element, this inward spirit which is the essential personality, that the mystic conception of the Church comes in. For the mystic believes that the soul of man and the soul of the universe are in direct communion; that the immanent Spirit is but the continuation of the incarnation; that the Church, which is the very body of God, is world-wide and that all men are within the fold potentially. He, the mystic, rejects the theory of any moral and spiritual paddock of ecclesiastics and laymen. Theological dogmas and ecclesiastical exclusions are being cast aside, and men are getting back to the simple conception of Christ—the Spirit of life, as a loving spirit; the Kingdom of the Spirit as the true and abiding social commonwealth, with the direct applications and implications involved.

The Peace Testimony of the Society of Friends does in the end hang upon two things, our conception of God and

our conception of God's relation to man. And if the latter is rightly conceived of as an incarnation, a light which is the seed of personality *in all men*, we arrive at once at the mystical conception of the Church and all that flows from it of human brotherhood, justice and right.

The day of an *exclusive* Church in international politics is over. Truly we want a loving fellowship, but democracy cannot admit of any spiritual society exercising power on any exclusive basis. Such a conception of the Church always leads in the end to reaction. The Church ceases to live dangerously and risk, like its Master, a crucifixion. It becomes involved in a campaign of self-preservation.

To-day a larger vision is given to men wherein *all* humanity is directly related to God, a conception working out in the practical affairs of life in a play of spiritual essence and moral forcefulness in *all* those affairs. This conception is revolutionary. Institutional Christianity has the deadly effect of making men think in terms of an institution and of seeing other men as *outside*. Mysticism knows no outside but sees in all men the very being of God. To-day the voice of that Church is speaking to Europe and America and the world of international life. It must always *interfere* in politics for politics are part of the life of the personality and a spiritual fellowship ignores them at its peril. But it will interfere for no ends of an institution but only for the ends of the Spirit which is the life of its life.

In so far as we make of the Society of Friends an ecclesiastical institution we shall kill its potentiality for faithful witness in international affairs. Let us rather keep it as a free Catholic movement seeking the light in every man. If Quakerism is to have a part in the corporate life of the new age it is not as a small sectarian

Church. God forbid ! It is rather as a witness to that inward power in the common man which, rightly directed, may mould the politics of the new world in righteousness, freedom, and the joyful corporate life of a religious international Society.

DISCUSSION

The discussion that followed Carl Heath's address probably attained the highest level of any discussion of the Conference. A real effort was made to get at the true significance of the word Church. We wanted to know what the Society of Friends in reality was, and still more, what ideally it might be.

What was the Society of Friends ? Was it an organisation ? In a measure—yes. There are good sides to organisation, and they were emphasised by more than one speaker. It was urged that we need not be frightened by organisation, so long as it was subservient to the life. Without a measure of organisation there could not be an effective expression of the life. There was even a value in our separation, as regards organisation, from other churches. There was a great demand for church re-union to-day, but if re-union spelt compromise of vital principles it would be worse than useless. But there are also bad sides to organisation, and the value of freedom from it was pleaded especially by our German friends. To some degree the 250 years of Quaker tradition was responsible for separating Friends from those outside the Society, by accentuating differences rather than similarities.

But although it was readily admitted that the Society could by no means escape the charge of having succumbed, in some degree, to the conservatism inherent in organised bodies, yet it was recognised that the Society of Friends

could truthfully claim to be more than an organisation. As one speaker expressed it, "Quakerism is a Faith and not a Sect. The Society of Friends is not an institution, it is a Fellowship."

Of what nature was this fellowship? Did it merely exist within the body of the organised Society of Friends? No, by no means. Rather, the fellowship extended until it was nothing less than world-wide. As one speaker had it, "it is not necessary to convert people to the Society of Friends; there are Friends all over the world, but they cannot find each other." What we needed to do was to "find" Friends, not "make" them. This was the experience of those who had worked in Germany. Friends, in the true sense, had been found here, there and everywhere, and, in the realisation of fellowship, strength had come both to seeker and sought. We needed to realise this fellowship all over the world. Mankind was a unity, but in order to realise this unity we had to dig deep below the superficial peculiarities that separated race from race, and class from class. This was no easy matter, but our faith that all men were brothers had been and would be proved by experience—the only true test.

The Society must never stand in the way of spreading the fellowship. One speaker was glad we recognised that "the message was greater than the messenger." Another urged that we should never regard the Society of Friends as an end in itself. We must even be prepared if necessary to sacrifice the Society, as an organisation, for the sake of the Fellowship. It was in the building of a true mystical Church, of which the Society of Friends might be said to be the germ, that the greatest need of the world could be met. Such a Church would strongly appeal to the great mass of men and women who to-day find themselves outside organised religion, not because

they are irreligious, but because they are religious and dissatisfied with the spurious goods often handed out under the Christian label. Such a Church might rise to that place of moral supremacy in the world of which the Roman Church had given us a glimpse in the Middle Ages. It was a tremendous ideal, but in the welter of international war and class strife, only a tremendous ideal would lift the minds and bodies of the peoples from the Slough of Despond into which they had sunk.

THE DEVOTIONAL ADDRESSES

- (a) Introductory Address
(Tuesday, August 24th)
- (b) Our Quaker Heritage
(Wednesday, August 25th)
- (c) Christ's Call to Service
(Thursday, August 26th)
- (d) Our Response to Christ's Call
(Friday, August 27th)
- (e) The True International Outlook
(Saturday, August 28th)
- (f) Closing Address
(Sunday, August 29th)

¶ Each evening, after supper, an address was delivered in the Barn. These addresses were not followed by discussion, but instead by times of devotion. These opportunities were felt by many to be amongst the most helpful times of the Conference.

INTRODUCTORY ADDRESS

WILLIAM LITTLEBOY

WILLIAM LITTLEBOY dwelt on the deep significance of the Conference, and especially of its International character, comparing it with the great convention at Jerusalem when Jews of the Dispersion—"Parthians and Medes and Elamites and dwellers in Mesopotamia"—assembled for fellowship at their sacred shrine, found so much more than they expected, a new language common to them all, a new and wider fellowship, new ideals, a new vision of God and a new love of men.

We are to-day face to face with the amazing fact, for which there is abundant evidence, that men of many nations are looking wistfully, as if for their last chance of salvation, to our little Society, for light and healing. The fact is utterly humbling; it would be overwhelming but for this, that where God sounds the trumpet call, there the era of the incredible is close at hand. Have we the courage, the devotion, the imagination to take up the challenge?

They were very youthful—that central group at Jerusalem, scarcely a grey head among them. They had followed a youthful Leader, who with splendid trust had committed to these young people the working out of a world-wide revolution, and the establishment of a new order. To us at Jordans, the same Leader offers to-day, with the same generous confidence, a commission scarcely

less far-reaching. It is to the young that Christ always turns in any world emergency. Himself the least conventional of Leaders He has no use for those who are in a rut and who fear to strike out new lines of service. Will you help Him to save the world ?

Our supreme need is to find a spiritual basis for our work. The Macedonian Churches, when preparing to deal with an economic problem, "first gave their own selves to the Lord." A friend of Tennyson's remarked that his highest ambition was to leave the world a little better than he found it, to which the poet replied, "My greatest longing is for a new vision of God"—a far profounder wish, and one which if attained, inevitably included the other. Our sense of the world's need inclines us to become fussy and impatient, and intolerant or anything which seems to involve delay. We have no time to think out the implications of our faith, no time and perhaps little inclination even for prayer. Yet our success in achieving life's purpose depends rather on what we *are* than on what we *do* ; and what we *are* depends on the company we keep, on our relation to God. Jesus was never in a hurry ; He eschewed short cuts ; His deep spiritual intimacy with His Father was the mainspring of His life and work. He allowed nothing to interfere with His habit of frequent retirement for communion with God. Only so, could he give of His best and meet the demands made upon Him. Suppose He had said, "I have no time for prayer ; to labour is to pray," the loss to the world would have been incalculable. Yet we easily dispense with that which was to Jesus a first condition of successful work. It was His constantly renewed vision of God which enabled Him to live for men. You will never, never, never save the world without a far greater expenditure of time and energy in Prayer—in

the cultivation of the prayer habit—than that used by most modern Christians.

The importance which He attached to His own relation with God led Him to place the highest possible value on human personality. He loved the *world*, but He never forgot that the world was made up of individuals. He called men into the Kingdom, not in battalions, but one by one. The *one* wanderer appealed irresistibly to the divine heart ; and Jesus never grudged time or labour if *one* obscure, unattractive life might be won for God.

The purpose of Jesus was revolutionary, involving a complete change in the established order, political, social, international. This He sought to accomplish, not by mass methods but by personal ministries of love and service.* He never attacked systems ; He appealed to individuals, winning them, one by one, to a new attitude to God and man. Systems are only organised personal relationships. The man who confines himself to the attempt to deal with men in the mass is always at a disadvantage. Legislation, to be effective, must be the print of a change in individual lives ; it can never *produce* such a change. Jesus never dealt with externals ; He went to the root of the matter and attacked the evil in the heart of individuals.

Thus, He never denounced the Roman method of collecting taxes, but appealed directly to Zacchaeus, with the result that many a citizen of Jericho had a pleasant surprise when, a few days later, he received an unsolicited re-payment from the Revenue Office. He never attacked the military system. Yet, says Dr. Cadoux, " With one or two possible exceptions no soldier joined the

* I have been indebted for many of the thoughts that follow to Nath. Micklem's illuminating little book, " The Galilean," which I can warmly recommend. (W.L.)

Church and remained a soldier, until the time of Marcus Aurelius." He never condemned slavery ; yet when a man became a Christian he ceased as a rule to own slaves. The Civil War in America destroyed slavery as a system, but certainly did not solve the race problem. John Woolman did solve it when he brought master and slave to Christ, so making them brothers.

Jesus was, of course, no Quietist. He led, and still leads, the greatest and most arduous "offensive" in human history. It was in His method He was utterly original. We can never reconcile animosities or adjust social and international misunderstandings by dealing only with external conditions. There is no final solution of our problems which is not in terms of personal understanding and reconciliation.

This deeper work is pre-eminently that to which Friends are called. When you have secured their full rights for all, you have not solved the great human problem. It is to the *heart* we Friends must appeal ; our service must be first and foremost spiritual and prophetic. It is for us to testify to the real presence of God in life, and above all so to live that we shall in some measure *reveal* a living God to those around us. We are to interpret religion to them in terms of love and friendship, for the real cry of the human heart is not for higher wages, but for a God whom it can understand and love, the same God who is seeking to express Himself in the lives of the humblest of His children.

We can never do this except as we ourselves live on intimate terms with God. This was the way of Jesus ; He was the great Peacemaker ; He reconciled the fanatical Zealot and the renegade tax-gatherer ; He taught Philemon and Onesimus to love as brethren ; He brought Roman and Jew, Greek and Barbarian into

harmonious relation ; social and international hatreds and antipathies died out in those who were drawn into His friendship. And only He can reconcile Capital and Labour, and break down the barrier which divides Briton from German, East from West. We are to follow His lead ; to make it our ambition not only to *act* but to *be* like Him. We are to cultivate His friendship as our most prized possession. We all know the effect of close companionship. By some mysterious process we become moulded more and more into the semblance of our friend. It was *when Jesus was praying*, as Luke tells us, that the fashion of His countenance was altered, and He shone with divine radiance. We, too, as we behold with unveiled face, the glory of the Lord are to be changed into the same image.

Therefore, first give your own selves to the Lord, and then attack with confidence the problems of the day ; first seek a new vision of God, and then you shall assuredly leave the world better for your having lived in it.

OUR QUAKER HERITAGE

WILLIAM C. BRAITHWAITE

THE lecturer pointed out that our heritage was a vital thing, a vital succession in which we could link ourselves to-day with the Penns and Peningtons and Ellwoods, whose lives lived on, though their mortal dust lay in the burial-ground at Jordans. It stirred the blood to think of their lives. He hardly knew which of the three men he loved the most, but Penn's life of eager daring and immortal achievement and Penington's saintliness seemed beyond the reach of our smaller age, and he could be well content with Thomas Ellwood. He proceeded to sketch

Ellwood's early religious experience as a good example of what the Quaker way of life meant. Such an experience was rich in the elements that made character and a tender conscience, and, when multiplied by the thousand, created a community that won respect and prosperity. All four things were part of our Quaker inheritance, but respect and prosperity were insidious foes of character and conscience. These last ran to seed if they only produced respectability and prosperity ; their true fruits were moral courage and moral insight. If we can get back to character based on first-hand experience and a tender conscience that chooses the truth at all costs, we can get back to the heritage left us by our early Friends. He showed how the first Friends stood for a robust humanity. Their sincerity brought them a vital personal experience within their own lives, which gave them a new sense of a living God present in men's hearts in the Spirit of Christ, and made them conscious of God and of themselves and of humanity in a new way. The need for such a religious life to-day is evident. How may it find expression for the transformation of our present social order ? The lecturer compared the following seven characteristics of the early Quaker way of life with the eight Foundations of a new Social Order, issued by London Yearly Meeting in 1918 : (1) The treatment of all life as a sacred thing, thus making social service a religious duty ; (2) Sensitiveness to oppression and injustice, due to the habit of following the Light ; (3) A sincerity of behaviour, which, in courts of justice, refused oaths, and in civil life rejected all servilities and flattering titles and compelled simplicity of dress and address, and, in business life, obliged men to plain and straightforward dealing at fixed prices ; (4) An inwardly controlled temperance, which retrenched luxuries, frivolities, and excesses in food and drink, as

pampering the lower self, and contrary to the service of God ; (5) The use of all possessions, whether of money or education or abilities, in a spirit of stewardship ; (6) A recognition of the Divine worth of every human being, which overthrew the dominance of racial and class distinctions, had no place in it for the spirit that leads to war, and gave woman her place of equal comradeship with man ; (7) A fearless confidence in the enduring love of God, and the practicability of a life ordered by His inward law in the heart.

The main difference between the two statements lay in the truer view we now had of the nature of human personality. The early Friends were unable to free themselves from the almost universal thought of their age, which put the Divine and the human in separate compartments ; and even men like Penington and Barclay thought of human nature as totally depraved. Accordingly, when they tried to explain their great experience, they could only find place for it by explaining the Seed of God as a foreign substance supernaturally placed by God in each heart, and did not regard man's mind and personality as having any kinship of its own with the nature of God. We, on the other hand, feel that through Christ's experience of sonship to His Father, we can realise that there is an essential kinship of nature between ourselves and God, that, whatever else He may be, He is for us supreme personality. His way of life towards us and our way of life towards Him and towards one another, become accordingly vital relations between persons who are made for fellowship with one another. His intercourse with us is not an authority which crushes, but a love which respects and safeguards our personalities, and the same must be the law of our intercourse with one another, as individuals and as nations. Our view to-day is rooted in

the same first-hand relations and the same fearless, single-hearted following of truth as at the first ; it lays equal stress on personal responsibility and a sensitive conscience, but the vision is clearer because the place in the Divine purpose of human personality is better understood. In our meetings we often give only imperfect expression to this way of fellowship. There is a group-selfishness in many meetings which needs to be overcome. We need to draw others round us in new centres, at our own fireside, or in less formal types of meeting, and share ourselves in new ways. It is lamentable that we should fail to come into fellowship with the numbers of earnest-hearted seekers who are round us and whose help we need, because we have not imagination enough to have fellowship with them in a way they understand or, in some cases, readiness enough to break new ground or move out of old ruts. The Society of Friends will grow by making more friendships. Life is the important thing. If this is strong, the essentials will take care of themselves, and the non-essentials will die off to the great advantage of the Church. All this means personal dedication, personal service, spending and being spent. It means the way not of the closed garden but of the open road. But as R. L. Stevenson said, "To love is the great amulet that makes the world a garden." Walt Whitman sings : "I dreamed in a dream I saw a city invincible to the attacks of the whole of the rest of the earth. I dreamed that it was the new city of Friends. Nothing was greater there than the quality of robust love—it led the rest. It was seen every hour in the actions of the men of that city, and in all their looks and words." That is the Philadelphia, the city of Brotherly Love, that I think we shall be building in the years before us.

CHRIST'S CALL TO SERVICE

EDITH STRATTON

THERE is an old legend in which Gabriel is represented as meeting Christ after His life on earth, and as eagerly questioning Him about the success of His mission :

Gabriel : " Master, have all men accepted Thy way of Life ? "

Christ : " No, only a few."

Gabriel : " And what is Thy plan for carrying on the task ? "

Christ : " I have committed the task to those few."

Gabriel : " But, Master, what if they fail ? "

Christ : " I have no other plan."

I shall speak very simply and very personally to-night about this task. We have heard many appeals and now I am going to ask us to think together very quietly how these are related to us. I shall assume that there is no one in this Barn who has not come here with the deep purpose of discovering more clearly the place of His life in the great scheme of God. We shall not want to shut ourselves out from the fullest sharing possible of all parts of the work in the Kingdom of God, and we shall want to hear these various calls of the world's need with the eagerness of those who listen and wonder if this might be the call of God for their lives.

There are not a few here whom God will call to speak for Him and to work for Him in the great Social revolution that is upon us. It is absolutely certain that if Christ is left out of this job, we are on the threshold of new tragedies. There is still a chance that a spirit may be injected into it that will prevent its following in the steps of the

War. Those who will know this call to be their own will tread a most difficult path and will need the backing and the sympathy and the deep sharing in the great task of all of the rest of us. It would be so easy to take shortcuts or to surrender the position of mediator between two antagonistic groups. Let us never let the channel of fellowship be broken between us and those of either extreme.

There are many here who will know the call for social work at home or abroad to be their part of the task. They will need to work shoulder to shoulder with these others in bringing about a new social order. The prisons and the slums and the factories shall not be so much their field of action as their point of departure for the kingdom of God.

There is the call for Christian teachers everywhere. Second only to that calling that is the most divine and God-like of all—that of having little children of one's own—is this of being guide, counsellor, and friend to the citizens of that new world for which we long.

Two weeks ago I was standing in one of the feeding centres of Berlin. We had spent the morning going from one centre to another, and had seen thousands of little hungry children being fed. I am going to make a confession : I felt strangely outside of all the suffering I saw. We in America have shared at such far range. We have tried to feel across the distance the things that have come to you. But I knew in Berlin that day that we had often failed to enter in. It was as though I were looking in, almost like an intruder, on a great suffering that I had not shared. But then suddenly it was different. For three or four minutes it was as though I had entered in and felt in my own body the marks. You remember that picture of Michael Angelo's "The Creation of Man," where Adam slowly awakens and reaches out

towards the Father for the touch of Soul? It was something like this that I saw. These separate faces merged into one great hungering of men and little children who were awakening from a night of horrid dreams and were reaching out hands of entreaty for friends and for a Great Friend. No one with a heart of flesh could turn away from a call like this.

And yet there are some here who instinctively leap to such an appeal, whose hearts are turned to a call farther still. Beyond is Asia where the future lies slumbering, awakening; and Africa and other fields where men have suffered longer still and waited because messengers like us have tarried, have never come. There are dauntless ones here who will ask God to send them where it is hardest to get volunteers. As Friends especially we shall want not merely to bind up the wounds of a war just passed but to forestall a similar situation in the Orient, for example. It is a most amazing thing that not more of us are going out beyond the immediate scene of action into the still more foreign fields.

But these examples will serve to suggest the variety of the task. There are some of us who hear the calls who stand paralysed between them all, torn between conflicting needs, restless, confused, ineffective. Someone we must have to guide us.

Many years ago two men were fishing on a lake. They wished sometimes that they could leave the petty world of buying and selling, and go out as heralds of a bigger life. But there seemed no way and so they fished and waited and listened to the cries of men. One day a man walked past—a man whom they had loved. And they saw a look in His eyes they would never forget. They knew that He knew the way they had hungered to find. They would have left all to go with that man on that

way. What was their joy when He asked them to go with Him, and to share ! Of course they left all and followed. The way was opened at last to the great service ; the call had come.

Could it happen again ? Would a way at last emerge ? One way chosen out of these many ways ; one need made our very own ? Or is there after all any plan ?

There is a plan. It would be a bad architect who drew only the ground floor and omitted to designate where the stairs should go up or where the chimneys should be. If we believe God has a plan for the world in general ; if He has a plan for the Society of Friends ; it is reasonable to believe He has a plan for each individual life. Some day we shall know. As we look back we see that we have been guided. Through all the years of our lives there has been a Hand that has led us up to this very evening in this Barn. Is it so hard to believe that the same Hand will lead us on into the greater Future for which this Past was planned ? Even now He is trying to lead us ; He is indeed calling us not only as a group with a group task, but as individuals one by one. I incline to the opinion that the greatest single need of our lives as citizens of the new world is to prove the reality of divine guidance, to learn with absolute certainty how to be guided by God's voice. Sometimes He has asked us to do certain things and sometimes He has restrained us, and we like the first better than the second. We wish He would say " Yes " to our desires and lead us out at once to positive constructive tasks especially when we are young and keen and headlong. But it will often be " No, not yet : the hour is not yet come."

And we can wait and prepare and listen until the call is clear. It is His plan to work through those few who have accepted His way of life.

In closing I want repeat a few lines from Thomas Story with the hope that they may express an experience that has come or will some day come into many of our lives.

“ He called for my life and I offered it at His foot-stool, but He gave it me again with unspeakable addition.

“ He called for my will and I resigned it at His call, but He returned me His own in token of His love.

“ He called for the world and I laid it at His feet with the crowns thereof. I withheld them not at the beckoning of His hand.

“ But mark the benefit of exchange ! He gave me instead of earth a kingdom of eternal peace ; and in lieu of the crowns of vanity, a crown of glory.

“ He gave me joy which no tongue can tell and peace that passeth understanding.”

OUR RESPONSE TO CHRIST'S CALL

J. ROWNTREE GILLET

THE call of Christ is a call into a Society, “ Repent ye for the Kingdom of God is at hand.” The aim of Christianity is two-fold—“ a perfect man in a perfect Society.” Not only does it seek the salvation of the individual but also of the race. The ideal of the perfect man has been realised in Jesus Christ—He is the word made flesh—“ within Him the Kingdom of God got its first foothold in humanity.” It was by virtue of His personality that He became the initiator of the Kingdom.

The perfect Society is yet to be ; for it to come on earth the members of Christ's Society are taught to pray. The call of Christ is a call to all men irrespective of race or caste.

"Without excluding any, Christ suffers the unworthy to exclude themselves." He keeps them aloof by offering them nothing which they can find attractive !

Jesus saw the eternal glory of the cross through its shame, the greatness of service through the degradation of the slave, the wonder and faith of the sons of God through the weakness of a little child ; and He called men to take up this cross and the service of his fellows as the rule of life they were to follow.

The call of Christ is a call not only to obey this rule of life, but also to the unquestioning acceptance of His theological teaching. He taught that God was the Father of all men, who was to be loved with all the heart, with all the soul, with all the strength, and with all the mind ; and that one's neighbour was to be loved as oneself.

This way of life and this teaching can only be entered upon as we come into it with the wonder and faith of a child—faith in the unseen Father who freely forgives His children—wonder and faith in the "beloved community" to be.

"For this 'community' we must labour,
For its sake bear pain and grief,
In it find the end of living
And the anchors of belief."

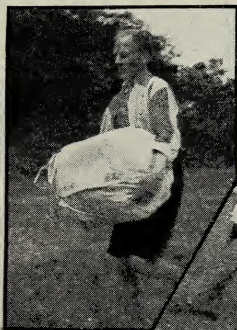
"I was drawn towards Friends," wrote Charles Roden Buxton the other day, "because they seem to have taken more seriously than most religious bodies the question of how to live out in practice the teaching of the Gospels. . . The law of love as taught by Christ is . . . to me . . . an affair of quite appalling difficulty, a thing of infinite implications, personal and social and international, running right up against many deep-seated human interests, a thing which we must not be over self-conscious about, but still a thing requiring as much care

and time and plodding application as any question of belief, if indeed belief and conduct are not in some sense related."

The claims of membership in Christ's Society need a fresh emphasis to-day, it is an international Society that must not be divided against itself, not even by national claims, "for a kingdom divided against itself," said Jesus, "cannot stand." Christian principles must be applied at all times, not when it suits the individual; "now is the time to be a C.O." said a young fellow to me the other day, "now when this War is over." Says Lord Hugh Cecil, "If humanity is to be rescued from war it cannot be done merely by diplomatic instruments however wisely conceived, or by leagues of peace, however skilfully organised. A League of Nations will be indeed indispensable as an organ and body. But it will be weak and futile if it lacks a potent sentiment to be its inspiration, its soul. Only if it is felt to be the organ in diplomatic affairs of the true spiritual unity of mankind will it have life and authority;" and this can only come by turning devotion and enthusiasm from the nation into Christ's Society.

Christ's principles must be applied to social as well as international and personal relationships, and men are beginning to realise that the social order exists for the individual whose right to freedom is an end in itself, and that the growth and development of personality truly related to God and to men is its chief aim. Mutual service and co-operation should be the principle upon which Society is organised, and national things such as land or capital ought to be so regulated that whilst freeing the community from the bondage of them, they will be made to minister to the needs of all.

The need of the world—the wail of humanity, is the call



Photos by Gerald Littleboy, Maurice Rundle, C. Vipont Brown

of Christ. If we listen like John Oxenham we shall hear the voice :

“ I hear a dear voice calling, calling,
Calling out of the night,
O, you who live in the light of life,
Bring us the light.”

Are we going to put aside this call of Christ, recognising what Buxton has said, that right living is an affair of quite appalling difficulty, and therefore too hopeless for us to solve ? Are we going to shrink from joining such a Society because of the difficulties that confront us, and so miss the opportunities of being a part of that fellowship of Saints and poor men upon earth that have fought and striven.

The great dream of a social world order inspired and directed by the living God, the dream of the young carpenter of Nazareth, “ the world to be,” or “ the world as it is ” with all its enticements and pleasures, all its soft allurements, its easy compromises—this is the great choice that comes to each one in this assembly to-night and each one will answer by the life that is lived.

Gilbert Murray has said how when looking at the places vacated by his students in the last few years, a new meaning had come to the words “ He died for me.” As we consider the great choice and realise how Jesus became the initiator of the new Kingdom by virtue of His personality, and remember that His personality was won by way of the Cross, which of us as we look at the task that awaits us, and then at our powers, dare stand up and say, “ I am sufficient ? ” If we are to make a real response it will begin upon our knees ; we shall find as we kneel that we have entered the new world, the land of our heart's desire and like Gilbert Murray we shall find a new meaning to the words “ He died for me.” As we rise the new life will have begun for us, this world of our dreams ; the Kingdom of God will, in a strange way,

have become a part of us. Henceforth we shall work not as men without hope, but in glad confidence that the goal is secure.

Listen to William Penn, who lies buried in the graveyard of Jordans yonder, but who being dead yet speaks : " O come ! Let us follow Him, the most unwearied, the most victorious captain of our salvation ; to whom all the great Alexanders and mighty Cæsars of this world are less than the poorest soldier of their camps could be to them. True they were all great princes of their kind, and conquerors too, but on very different principles. For Christ made himself of no reputation to save mankind ; but these plentifully ruined people to augment theirs. They vanquished others, not themselves ; Christ conquered self that ever vanquished them ; of merit therefore, the most excellent Prince and Conqueror. Besides, they advanced their empire by rapine and blood, but He by suffering and persuasion ; He never by compulsion, they always by force prevailed. Misery and slavery followed all their victories ; His brought greater freedom and felicity to those he overcame. In all they did they sought to please themselves ; in all He did He aimed to please His Father, who is King of Kings and Lord of Lords."

" I know nothing," wrote Henry Drummond, " that is offered to man to compare to membership in the Kingdom of God. Among the mysteries which compass the world beyond, none is greater than how there can be in store for man a work more wonderful, a life more God-like than this. If you know anything better, live for it ; if not, in the name of God and of Humanity, carry out Christ's plan."

THE TRUE INTERNATIONAL OUTLOOK: BELIEF IN MANKIND

DONALD GRANT

THE true international outlook means to me that I feel myself a part of the whole of mankind in its movement from lower to higher life. It means also that I care more for this spiritual progress of mankind as a whole, than I do for the success of any one nation.

Such an outlook depends upon one's ideas concerning God, and Man, and the Universe. Like one's attitude to war it is only a part of a greater whole. I think it inadequate to talk generally about internationalism without having dealt with the way of life in which the true international outlook is incidental. And so I am concerned here to show that our ideas must be our basis ; that in the present turmoil clear ideas are needed in order that we may clearly see our ideal and our method in life ; and finally I am concerned to outline a thought of God and Man and the Universe, which involves belief in mankind, and real brotherhood, and which makes the Kingdom of God a reality.

The Power of Ideas :—One man with definite ideas moved Israel out of Egypt. The real history of that people is to be found in the lives of its men of ideas, —not the priests, the conventional purveyors of accepted religion, not the Kings, nor the Generals, nor the pillars of society, but the men of the lonely furrow, the men who have to stand alone, because they have something real and personal to say about God and Man. These men have been the builders of the true Society. Throughout the centuries they have given expression to their ideas,

and so have awakened response in other minds, and kindled new hope. In this way the ideal has laid hold repeatedly upon humanity, until the desire for it has burst forth, in the fulness of the time, in a Renaissance, a Reformation, or a Revolution. This view of history is wonderfully expressed in Arthur O'Shaughnessy's ode :—

“ We are the music makers

We, in the ages lying
In the buried past of the earth,
Built Nineveh with our sighing,
And Babel itself in our mirth;
And o'erthrew them with prophesying
To the old of the new world's worth;
For each age is a dream that is dying,
Or one that is coming to birth.”

The Choice before us :—“ Ye hypocrites ” said Jesus in speaking of a time like the present—“ Ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ? ”

The face of the earth is red and terrible now with the great outbreking of the spirit of the old world order, the spirit of fear. We reap what has been sown, the wages of sin, broken fellowship, thwarted life, colossal death. Multitudes can discern the face of the sky and of the earth ; they are impressed by the tumult and the shouting. But the men and women who have ears to hear and eyes to see must know and feel the forces underneath all that, the forces which themselves are the ferment of revolution, seeking expression in a society of living men and women. For the Spirit, like leaven, has been working always in the hearts of men, and gradually, cumulatively, has been finding expression. Wherever there is a true expression men respond to it, and join in the movement, and so we have the growth and inspiration of the creative forces which to-day are

bringing in the New World. The old standards and ideals have worked out in death and woe. Those who face a new world realise that they must have true, life-giving standards and ideals. In all lands people question war, question nationalism. In education the conventional teaching of docility and success is losing ground before the movement towards freedom and self-expression in co-operation with others. In industry the same explosive ideas are at work, and literature, art, and science show the same signs. Conventional fixed forms of religion have lost their hold upon people, and forms more real and expressive take their place. In social ways and customs, and in dress, the change towards something better is apparent, and between men and women there is already, in some places, a better understanding and a truer fellowship. Our generation is on the march towards a truer Society. There is a choice before us deeper than the choice between a League of Nations and increased armaments, deeper than the choice between Capital and Labour, and deeper than the choice between the old obsolete system and any other more efficient system. The choice is between the old world order, based upon fear, with all its deathly implications, and the new world order based upon love, with its implications of brotherhood, equality, fellowship, simplicity, and freedom.

I believe it is impossible really to choose without having thought out the meaning of this new basis, love, for the individual life, and for the social life, and I feel inclined to outline a view of life, a theology, if you will, to serve as a beginning to that thinking.

An Idea of God in Terms of Life:—The universe is rational, and embodies a principle which makes for life. In a piece of music all the notes are true to the principle

running through it which gives it meaning. As I listen to the music, something in me responds, and I experience beauty and wonder. I think about this and I have the conviction that the truth in me and the truth in the music are related, are indeed one. My life is made up of innumerable contacts of this kind with other forms of life, and, in the same way, as I think about it, the conviction grows upon me that the truth in me and the truth in the Universe are related, are one. In order to experience this fellowship with other manifestations of this truth I must be true, as the notes of the music are true. Nothing untrue can have contact. That is the outer darkness.

This kind of experience of God Immanent is more real and meaningful than any theological definition. The fruit of it is a realisation that God is Spirit ; not *a* spirit, but the one real permanent power, the source and meaning of life. God, as Spirit, is in the birth, the growth, and in the development of man, and also in the life and changes of Nature. In this Spirit man realises his true relationship of friendship and understanding with all men, with Nature, and with the Universe. He realises that he is now upon a new plane, and that there is no end to the life of fellowship.

He understands now that the life of Jesus is a life of mastery and expression through love and fellowship, not by domination, and that the heritage of Man is to live as splendidly and abundantly as Jesus, the true Man, the Son of God.

* * * * *

On some such spiritual basis the true Society of living men and women must be based. The seeking generation of to-day cannot live its true life upon the thinking of the past generation. We must go to the sources, the

facts of life, the nature of man, the visions of the poets and prophets, the life and spirit of Jesus of Nazareth, and build up our own theology, our thinking about God, without imitation, without fear. The true Society is the fruit of true ideas.

CLOSING ADDRESS

A. NEAVE BRAYSHAW

IN contemplating the story of human progress we note the immensity of the space between the simplest mechanical contrivance first made by man, and the aeroplane in which the human flyer can, by wireless telephone, receive instructions from the earth. We think also of the first glimmering of unselfishness shown, it may be, by a human being who, though hungry, gave up to another the food for which both had been contending, and we stand amazed at the interval between this and the life which seeks to fashion itself according to the mind of Jesus. Each step in the former line of advance, ministering to ease or profit, gives encouragement for the next; but in the moral life where is the encouragement to go forward? If a man unselfishly went hungry once, why should he do it again? Our bodies which perform these acts are made of carbon and oxygen and phosphorous and other materials which we cannot think of as *in themselves* making life and goodness, and we are led on to conceive of a power which cannot be *less* than personal. Thus we reach intellectual conception of God and from this we may pass to moral conviction of His presence. Some can say that He *is*, using language impossible for others who at present must content themselves with saying "He *must be*," but conviction deepens as the light, however faint, is *honestly*

followed up in conduct. Conduct affects belief more than we are willing to recognise. If God exists at all how else should we expect Him to show Himself? Let each one make his own suggestion as to what he would *wish* to happen in order that he might reach assurance of God's presence, and he will come back to this line of evidence. Giving free play to this life of the spirit we come into the *natural* life, "natural" in that it is not something artificially stuck on from the outside but is the proper development of *ourselves*, in answering the call of God leading us to our true home.

This is what Jesus did in a unique and supreme degree, fulfilling the law of His being and so living the normal life. "Normal" is not the same as "average." He showed men what God was, as much as they could take in, and showed them what they were. But it is the great world tragedy that we cannot think of Him in a simple and natural way, the very mention of His name brings embarrassment. For years people had tried to climb the Matterhorn, but when at last one man reached the top every climber thenceforth went up with a new spirit. So Jesus has opened to mankind possibilities of which they were at best dimly conscious. We may profess to turn our backs on Him. We cannot help living in the light and breathing the atmosphere which He brought into the world. We must not be deterred from setting out on this great life by any exploitation of "humility" by way of excuse, nor by profession of wishing to avoid "hypocrisy," hypocrisy not being the same as inconsistency, and certainly no part of a life which is honestly set on moving forward notwithstanding failures. Unbelief or failure to believe in God or in religion is not *in itself* wrong; what is wrong is the deliberate refusal to let the best have a fair chance at us, definite turning away from

those influences which we fear might bring religious conviction. It is this that is hypocrisy.

Very especially are we led to the thought of God by looking out on people with love, not necessarily in the sense of personal affection, which may not be possible, but in the sense of reverence for the possibilities in each one, in that all have it in them to know that they are children of God. George Fox wrote, "Honouring all men is reaching that of God in every man." And here I would emphasise that we cannot love "God" or "human nature" and refrain from showing that love to individuals. We cannot love the world in general and no one in particular. There is no relation to God which is not in practice a relation to man. Aiming at this in the long run, those who wish to change the social system or give outward help in order that people may have a fair chance at realising *themselves*, will have no quarrel with those who are more immediately concerned to build up the spiritual life, each set of workers understanding that the labour of the others is necessary to the completion of their own. There must be no saying, "I have no need of you." In order to live this life of the spirit and do the work which it demands, we must help one another in Christian fellowship, a word not to be used lightly. In our spiritual as in our æsthetic life we are made for company, and apart from sympathetic human companionship we cannot come to our best. We must break through a certain reserve on which Quakerism has come to pride itself. In a wonderful measure was this fellowship known in the first generation of Friends. Working in this spirit of fellowship and love we shall be saved from becoming mechanical or hard in that we shall think not primarily of our work but of the people for whom we are doing it. We shall wish to help not only the

victims of wrong, but also those who are responsible for the wrong, doing what in us may be to bring them to their right mind. We shall further be saved from patronage or self-assertiveness in our work, and from wanting our side to win and gloating over those whom we defeat. It is noteworthy how often Friends, being the first to see the need, have been pioneers in social and philanthropic enterprise, and to be a pioneer means to be in a minority. The man or woman determined to pay deference to the world's conventions, in terror of differing from them, is useless for moral enterprise. But he who has understood the early Quaker message of a divine principle in all men, as revealed in its fulness by Jesus Christ, will set himself to the building of the Holy City built of living stones, living members, that of it may be true the words of the prophet contemplating his plan of the ideal Jerusalem, "The name of the city from that day shall be 'The Lord is there.'"

SECTION THREE

THE REPORTS from GROUP MEETINGS

- (a) The Peace Treaty with Germany
- (b) Personal Economic Responsibility
- (c) The Irish Problem
- (d) The English Young Friends' Movement
- (e) Report as to New Young Friends' Committee
- (f) The Meeting of American Members
- (g) "Youth " Movements
- (h) Prohibition in America
- (j) Report as to New International Young Friends'
Committee

¶ It was natural that in so large a gathering there should be a useful place for group discussions. Often it is possible to arrive at conclusions in small group meetings when larger meetings would fail, owing to the difficulty of keeping the discussion within bounds. Many groups, both large and small, were held, generally during the afternoon, when various subjects were under consideration. Where possible, reports of these meetings have been secured from the Chairman of the Group, though this has not always been feasible.

THE PEACE TREATY WITH GERMANY*

(WEDNESDAY, AUGUST 25TH)

ON October 5th, 1918, the German Government communicated to President Wilson its acceptance of the "fourteen points," and asked for peace. The armistice was concluded on November 11th. The interval was occupied by interchange of correspondence which was published as it transpired, and the basis of the future peace was laid down. Great Britain and her Allies formally agreed to the terms arrived at, Germany being informed that the Allied Governments "subject to the qualifications which follow, declare their willingness to make peace with the Government of Germany on the terms of peace laid down in the President's address to Congress of January 8th, 1918, and the principles of settlement enunciated in his subsequent address." The qualifications, which related to the freedom of the seas and to reparation, did not alter the character of the peace to which we were openly pledged in the face of the world. Quoting the President, it remained for the military advisers to draw up armistice terms of such a character as to "ensure to the associated governments the unrestricted power to safeguard and enforce the details of the peace to which the German Government has agreed." Thus Germany surrendered on terms in dependence on our good faith. Peace was to be founded on

* The following is an abstract prepared by the Warden of an address he gave at a largely attended Group Meeting in the Barn.

ideals, not on conquest. In the language of the President (before Congress, February 11th, 1918), accepted by Germany and endorsed publicly by our Government in our name, and by all the Allied Governments, "there shall be no annexations, no contributions, no punitive damages. . . . Every territorial settlement involved in this war must be made in the interest and for the benefit of the populations concerned, and not as a part of any mere adjustment or compromise of claims amongst rival states."

It was a shock to our moral sense that the Germans were not allowed the right of speech at the subsequent Conference. It was a crime to continue the blockade for many months after Germany had been disarmed, and yet we hoped the moral barrier would hold. Surely England would be as good as her word. When at last we learned the terms we found it was to be a peace of violence—the very kind of peace England feared Germany would make if she won the War. We fought a war to end war, and when we had won it we made a peace to end peace. The following is a brief summary of a few of the provisions of this voluminous treaty.

Shipping.—Germany cedes all vessels of 1,600 tons gross, half the vessels between 1,600 and 1,000 tons; and one quarter of her trawlers and other fishing boats.

Colonies:—Germany has ceded to the Allies "all her rights and titles over her oversea possessions." This includes Government property and railways, but the debts on them are to remain with Germany. All German private property in her Colonies may be confiscated.

Alsace-Lorraine:—All Government, state, and municipal property is ceded to France without any credit being

given for it ; also railways and rolling stock. All liabilities and debts are to remain with Germany. All private property may be taken without compensation. None of this is to be included as German reparation.

Coal :—Allowing for loss of territory, population, etc., Germany's internal requirements on a pre-war basis may be taken as 110 million tons per annum. Her present output can hardly reach 100 million tons per annum. Under the treaty she is liable to deliver 40 million tons per annum, for a period of years. This leaves her 60 million tons towards her requirement of 110 millions. The impossibility of this demand is admitted by the modifications recently agreed upon at Spa.

Iron :—Germany automatically loses 75% of her iron with the cession of Alsace-Lorraine.

River System :—The control of Germany's river system has been practically taken out of her hands. On the Elbe Commission Germany has four votes out of ten, Great Britain, France, Italy and Belgium being represented. Where the Rhine flows between France and Germany, France is to have all the rights of using the water for irrigation, or for power, and Germany is to have none. France, however, is to give some payment or credit to Germany for power so taken.

Tariff System :—The provisions are not reciprocal, in flagrant contradiction to President Wilson's declarations embodied in the terms on which Germany surrendered.

Reparation :—A reasonable claim might have been made, in accordance with the terms of surrender, for £2,000 million. This has been swollen by preposterous means to an indeterminate figure of something like £8,000 million or even more.

In reality these huge indemnities are an airy fancy impossible of fulfilment, but in the meantime the shadow

of them retards Germany getting to work, and the expectation of vast sums which will never mature is nothing short of a disaster to France.

Democratic Government :—As we go through the treaty, a fraction of which is barely outlined above, what answer can we give when we are reminded that President Wilson promised better terms to the Germans if they got a democratic government, and remembering that the revolution in Germany was doubtless in some measure in response to his appeal ?

The Ultimate Results of the Treaty :—We do not know to-day who, in the long result of time, will be the greatest sufferers from this Treaty. God's judgments work out in the natural sequence of events. The wrong done by Germany in 1871, ran its course and bore its own fruit, and after nearly half a century, we can see that the first treaty of Versailles was a disaster to Germany even more than to France. Except we repent we shall likewise perish. It may be in the long course of history perhaps not so long this time, that the second treaty of Versailles will prove to be a disaster to England and her Allies.

SHIPLEY N. BRAYSHAW.

PERSONAL ECONOMIC RESPONSIBILITY

(THURSDAY AND SATURDAY, AUGUST 26TH AND 28TH)

A SMALL group in London had had it very much on their minds that the Conference at Jordans should be prepared to face the question of personal economic responsibility ; and, when the concern was raised early in the Conference itself, it was clear that there was a very general desire to

face the issue. Two meetings were held in the Barn and were largely attended. Upon the first occasion the subject was introduced by Sewell Harris from the Chair, and by Bertram Pickard; and upon the second occasion by E. St. John Catchpool from the Chair, and Roy Calvert.

The concern of the introducers was briefly as follows. To-day, when the Social Problem is so acute and when there is a general recognition of the bankruptcy of the present system, it is felt that a very definite attempt should be made to live a life within the old system which shall be motivated by the principles we would wish to see operative in a new and better system. In order to live the social life it would be necessary to change our mental attitude towards material things, and to see to it that in our personal contacts in daily life we allow nothing to stand in the way of relationships that shall truly express the idea of brotherhood. Further it might be necessary for some to abdicate economic privileges in order that the barriers dividing class from class might at least in some measure be broken down, and necessities for all secured before luxuries for the few.

An attempt was made to limit the field of discussion. It was hoped that in the main we might leave out of the discussion the general question of the rights and wrongs of the present system, concentrating rather upon specific lines of advance towards the achievement of a new Social order. In large groups it is always difficult to concentrate discussion, and this proved to be the case here. Nevertheless, the general exchange of views was a very considerable help, and served to show the great complexity of the problem, and the very many points of view from which it might be approached.

Some of the suggested points of attack were as follows :

1. That we should aim for a simplification of life.

- (a) In order to be free from the distractions of superfluities.
- (b) In order to be free from the charge of taking an unfair share of commodities from the community. It was suggested that anyone taking more than an average quota should feel a responsibility to give more than the average in productive effort.
- (c) In order that the surplus might be used both for the aggressive work of the Society of Friends and other constructive work.

2. That we should feel responsible for the sources of income.

- (a) Was it right to take money from trades where unsatisfactory conditions obtained ?
- (b) Was unearned income morally justifiable, taking into account the fact that all commodities were the direct outcome of work ?

3. There was room for experiments in living side by side with working men and women. This was being tried by young Germans, and the abandonment of middle-class privileges was quickening rather than deadening lives.

4. We must work out the Christian principle of "share" in daily life, regarding all our possessions as belonging to God.

5. We should see to it that our ordinary avocations were social and not anti-social in character. It was doubted whether the production of luxuries could be regarded as social.

6. We must use education to the full. The Social system of the future would depend upon the ideas that were given to the children to-day.

7. Some might find useful work through identification with working-class movements. There was great need of leaders.

8. One practical suggestion was, that during the present housing shortage, surplus housing accommodation might be shared with others.

9. We were urged to be more ready in our daily contacts to take opportunities of speaking about these social matters.

10. The liberal giving of our friendship to those about us was recognised to be of the first importance.

11. It was suggested that the payment of representatives' expenses within the Society would be a first step towards equality of opportunity. Later it was agreed to send a message forward to the Finance Conference of London Yearly Meeting to be held during the Autumn, urging that steps should be taken to bring about this greater equality.

BERTRAM PICKARD.

THE IRISH PROBLEM

(THURSDAY, AUGUST 26TH)

THIS meeting took the form of an exposition by John M. Douglas of the difficulties which have to be faced by Friends in Ireland. There are two questions which it is important to keep distinct in the mind: the relations between Ireland and N.E. Ulster, and those between Ireland and England. In the former the trouble is in its origin racial, and there is in Ulster a general atmosphere of distrust between Catholic and Protestant: it is important to realise that many Ulster Protestants definitely regard themselves as defending evangelical religion against idolatry and priestcraft.

Present day Sinn Fein is a growth including, but more comprehensive than, the original movement. In essence it aims at self-reliance for the people of Ireland. Its destructive side can be followed in the newspapers ; its constructive side is evidenced in *Dail Eireann*, in the Republican Courts, and in the efficient police work of the volunteers. Its strength is the strength of devotion, as shown by the men who made their sacrifice in Easter, 1916, and by the numbers who are willing to die for the cause.

There are signs of hope for a settlement, but this will mean a mutual abandonment of pride on the part of both Ireland and England. Such a settlement must come from some form of treaty between the two countries ; no settlement can be imposed by England.

Lucius O'Brien emphasised the importance of the work of the Republican Courts and the havoc wrought by the faithlessness of British politicians.

Answering a question, William M. Glynn said that Irish Labour accepted Sinn Fein principles but had a more definite social policy ; it was international in outlook.

WILLIAM M. GLYNN.

THE ENGLISH YOUNG FRIENDS' MOVEMENT

(FRIDAY, AUGUST 27TH)

A LARGE group, in the main consisting of the English members of the Conference, met to consider the future of the English Young Friends' Movement. At the outset Winifred Cramp explained the present position. The

Committee that had originally been appointed at the Swanwick Conference in 1911, felt that its work was ended. New situations demanded new methods, and, if the Movement was to continue in any organised form at all, it was essential that such work should be carried out as the result of a present-day concern. This seemed the opportunity for discovering whether or no such a concern existed.

The Chairman (Bertram Pickard), in a few introductory remarks, pointed out the difference between the position to-day and that before the War. If, as we hoped, there was to be a Quaker forward movement, it was inevitable that younger Friends should play an active part in such an enterprise. Only young bodies would be able to bear the physical strain, and only young minds would be able to think in terms that were adequate to the new conditions now emerging from a bankrupt civilisation. This would mean of necessity that Young Friends would enter into the main work of the Society earlier than heretofore. Nevertheless, it would still seem that there was a need for a Young Friends' Movement.

In the discussion that followed there was evident a very strong feeling that the Young Friends' Movement has a future, particularly amongst the younger end of Young Friends, if it rose to the present opportunity. Any organisation should not be extra to the Society of Friends, but should be an integral part of it; and care should be taken that no barriers were raised between younger and older. The Movement, as in the past, might still prove a training ground for future work in the Society. The most vital need, however, was that the fellowship already experienced by many should be passed on to others. There were those about to leave school, and those who had just left. There were the students in other Christian

fellowships amongst whom great opportunities for service opened out. There were also those who, though members of the Society, had been denied the advantages of a Quaker education and had gone out to earn a living at an early age perforce. This fellowship could only grow as it was shared. It was not an end in itself so much as a means to greater service. The strength of united fellowship had supported individuals in the past, and it would do so in the future.

As far as organisation was concerned the centre of the Movement should be the Local Group. But quite naturally local groups would wish to extend their contacts in order to share strength and to gain a wider view-point. Therefore, some loose form of national organisation would seem essential.

At the end of the session a nucleus committee was appointed to consider the matter further and to bring suggestions to a future meeting.

BERTRAM PICKARD.

REPORT AS TO NEW YOUNG FRIENDS' COMMITTEE*

1. The organisation is to be as loose as possible and to be brought into being as occasion requires.

2. The Conference shall appoint four persons as a nucleus for a central Young Friends' Committee.

3. Groups of young Friends shall be asked to send a representative to the Committee.

* This scheme was drawn up by the Nucleus Committee appointed by the English Young Friends' Movement group.

4. The Committee shall have power to co-opt additional members up to a suggested limit of twenty-five.
 5. Membership of the Committee shall be for two years.
-

The functions of the Committee shall be :

1. To keep young Friends in touch with similar movements in other countries through the International Young Friends' organisation.
2. To encourage young Friends to take their right share in propagating the Quaker message.
3. To keep in touch with local groups of young Friends and to help in the formation of new groups.
4. To keep in touch with isolated young Friends.

The four persons appointed under Section 2 above were : Winifred Harris, O. Cynthia Crowley, John L. Nickalls, Gerald Littleboy. A. Winifred Cramp was also asked to serve on the Committee for a year in a consultative capacity.

THE MEETING OF AMERICAN MEMBERS*

(FRIDAY, AUGUST 27TH)

WHILST the English members of the Conference were meeting in the Barn, the Americans were considering in the Meeting House some of their own special problems.

In the first place there was a very full and frank discussion of how the messages of London and Jordans might be carried back to the various Yearly Meetings in America. It was felt that little good would come of

* By an unfortunate oversight no report of this meeting was secured until some time after the Conference. The following brief account has been drawn up by the Editor with the kind help of Paul J. Furnas.

making merely formal reports. The message, if it was to be effective, would need to be lived out in Quaker and other activities. It would be best, in the main, not to give the message at all except when there was manifested a willingness to receive it. Questions would be asked, and these would provide the necessary opportunities for passing on the inspiration that had been received.

Later the meeting turned its attention to matters of organisation. The American Nomination Committee which had been acting as a kind of American Executive was increased in size. The following duties were then undertaken by this augmented Committee. Firstly, two American Young Friends, namely Edith Stratton and Chester L. Reagan, were nominated to serve on the All Friends' Continuation Committee. Secondly, a committee was appointed to draw up a study course for young people in the United States, to be based on the vision that came to the conferences in London and at Jordans, on the present-day implications of Quakerism in Social and International life. And, thirdly, four Americans were nominated to serve on the New International Young Friends' Committee.

" YOUTH " MOVEMENTS

(SATURDAY, AUGUST 28TH)

THIS group met to hear news of various Young Peoples' Movements in Europe and America. George Hallett spoke of the Young Democracy in the United States, and their hope of eventually becoming an international movement in which Youth should bear its full responsibility in the transformation of the present world order.

They hope to pass from discussion to many forms of action. Georg Fröhlich gave an account of the growth of the Jugendbewegung in Germany and its various currents, nationalist, revolutionary, and Christian. This last section has, during the last year, become more and more conscious of its spiritual kinship with Friends. All unite in striving to live a life of inward truthfulness, and avoid organisation as the greatest danger.

Ronald Rees stressed the international character of the Student Christian Movement which the War never destroyed. It is truly catholic, and its members are willing to learn from each other in their common search for Truth. He appealed to Friends to throw themselves into the work of the Movement, where they might both give and get.

The discussion brought out our inter-dependence one on another, in spite of all barriers. Friends were exhorted to go out into the world, not as an exclusive sect, but as fellow-carriers with others of a great message of Life.

The Proposal was made by Walter Koch that an International Conference of Young Peoples' Movements should be held at Bilthoven, and the group parted with the hope of further contacts in the near future.

JOHN S. STEPHENS.

PROHIBITION IN AMERICA

(SATURDAY, AUGUST 28TH)

IN response to a request from a number of English Friends a meeting was held near by the Meeting House on Saturday afternoon to hear the story of the national prohibition of the liquor traffic in the United States.



Photos by Irene L. Lloyd, Gerald Littleboy, C. Vipont Brown, Edwin H. Bigland

THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

Paul J. Furnas discussed its coming in the United States from the standpoints of "Why it came"; "How it came"; and the result.

The most significant fact was that it had come through a process of education covering more than thirty years, during which time the effect of alcohol on the human body had been taught in the public (universal free State) schools.

During the same period much practical demonstration of the value of prohibition had been given by a process of "local option," a system by which counties, towns, and states, by local elections, prohibited the "traffic" within their own jurisdictions.

Much of the United States was already "dry" by this method before national prohibition was enacted by the national legislative assemblies and ratified by the required majority of state legislatures. The economic power of the distilling and brewing interests, lavishly used, was offset by the fact that the "management" of large industrial and transportation companies had of late years come to recognise the greater efficiency of their workmen when liquor was not drunk by them. This view was also held by business men in smaller enterprises. Also it was found that the jails had fewer prisoners and the savings bank accounts of workmen had largely increased.

Prohibition will probably be permanent because a very large proportion of the people are convinced by experience that they and the nation as a whole are better off under it than under the licensed sale of intoxicating liquor. The breweries and distilleries have been converted into chemical factories, conserving plants, warehouses, ice plants, and many other productive factories.

PAUL J. FURNAS.

REPORT AS TO NEW INTERNATIONAL YOUNG FRIENDS' COMMITTEE

(SUNDAY, AUGUST 29TH)

At the Jordans Conference it was decided that an International Committee of Young Friends should be set up whose members were to be :—

1. The two American and two English Young Friends appointed to serve on the All Friends' Conference Continuation Committee.

2. Representatives of the different countries present ; and those where there were Young Friends' groups.

3. Representatives of such other groups as the Committee should consider advisable.

4. Representatives of the different Quaker bodies in America not already represented.

5. One additional Young Friend to be appointed by the English Young Friends' Committee.

A meeting of the Committee was held on the last morning of the Conference, when representatives from China, India, Japan, South Africa, Australasia, Scandinavia, Germany, France, Austria, Ireland, America, and England discussed the functions and organisation of the Committee.

At this meeting it was decided that :—

1. Friends' Fellowship Papers should be published as an International Periodical, and an Editorial Board was appointed with :—

Editor	.. Elizabeth Fox Howard.
Sub-Editor	.. A. Winifred Cramp.
Committee	.. Gladys Brooke (America), William Glynn (Ireland).

The remaining representatives on the Committee to act as correspondents for the F.F.P. in their respective countries.

2. A circular letter should be written four times a year to keep the members of the Committee as closely in touch with one another as possible.

3. The Committee should act as a Central Bureau for the study of questions of interest to all Young Friends, and any country preparing study outlines should send copies of these to the Secretaries of the International Committee, who would then decide as to the best ways of making these known to all.

It was decided to ask for the help of the English Central Literature Council, and also for the Editorial Board of the F.F.P. to consider the advisability of printing a list of books suitable for study, from time to time.

4. Any country organising a group visit of Young Friends to any other country should inform the International Committee as soon as possible so that, when possible, enquiries might be made as to whether the concern was shared by any other country; and each group might be made as international in character as possible.

5. That the English Council for International Service should be asked to allow a member of the Committee, its English Secretary for the first year—to become a member of the Council.

It was felt that the organisation should be as loose as possible for the first year and should be built up as need arises. Two Hon. Secretaries were appointed, Clarence Pickett for America, and A. Winifred Cramp for England. These to consult such members of the Committee, or deputies appointed by them, as was possible, when need arose.

The Committee to be re-appointed at the year ending August 31st, 1921.

Each country was to be asked to subscribe a certain amount to a common fund, and it was hoped that Young Friends would be able to collect expenses from their own groups as far as possible.

The Committee did not wish to confine itself to Young Friends' Groups solely, but to have representatives on it of such groups as the Dutch Old Woodbrookers, the Frei Deutsche Jugend, and other groups when felt advisable. There was also strong feeling expressed that the Committee should not be looked upon as solely European, but that there should be a real sense of equality, even though for practical purposes it was felt necessary by all to have the headquarters of the Committee in England and America.

A. WINIFRED CRAMP.

SPECIAL ARTICLES

Notes by the Wardens

The Boys' Camp. Arthur Cooper

Impressions of Jordans :

by Georg Fröhlich (Germany)

Esther R. Rhoads (America)

Su Hsuen Fang (China)

Montclair Hoffmann (Jamaica)

¶ It was thought that a series of special articles would help to reflect various aspects of the Conference, and at the same time represent some varied points of view. It would have been nice to have invited very many more to give us their impressions of Jordans, but space forbade.

NOTES BY THE WARDENS

(SHIPLEY N. AND RUTH C. BRAYSHAW)

THE first arrivals will be here in an hour. All preparations are complete, for the Schoolboys' Camp, numbering with its capable leaders thirty or forty people, has been working vigorously for nearly a week. Some of these fore-runners, in bathing costumes, pitched the tents in the rain. There is no rush or bustle now. All are at ease with quiet minds.

* * * * *

It is midnight. The information bureau is still lit up. A peep between the canvas reveals the Registrar making up his books and balancing accounts. Each day's work is finished in the day, or, rather, before going to bed. The Secretary and others put in many hours of work that the Conference knows nothing about. Perhaps this explains why everything runs so smoothly. If order and method in material things contribute to spiritual enlightenment, we are in a favoured position this week.

* * * * *

The Conference is more than half-way through. There is a play to-night, "Maurice's Own Idea," by Miles Malleson; and the seating of the Barn has been rearranged. Some of the fellows have climbed like monkeys into the beams above our heads. Everyone gets in somehow! The production is wonderful. What delicate

feeling ! What technical skill in the lighting ! Co-ordination in all arrangements ; and it has been accomplished without the slightest interference with the main object of our gathering together. This " show " is a worthy feature of the Conference.

* * * * *

Six Devotional Meetings are held simultaneously each morning for about half an hour. We tell one another as we gather together again of meetings well held. Speech and silence in good proportion. The consciousness of the Unseen Presence. One who acted in the play last night utters the right word this morning. It is all in keeping. There is harmony in it all.

We barely mention the lectures for they are reported elsewhere. The lecturers had great things to say and they obviously felt that the gathering was worthy of their best efforts. We were glad to hear both French and German spoken, and everyone was pleased on one occasion to see a German lady in the chair.

* * * * *

This is the last morning together. An hour before the time appointed for early breakfast the sun is shining on the tree tops. The work of the kitchen is in full swing, a brisk busy scene. Whenever did the cooks get up ? The bell sounds. Friends troop in. We sit down and eat the meal without haste, in gladness and singleness of heart.

Most of the company go by two morning trains. All the luggage arrives at the station in good time. There is no hurry at the last. Those who are remaining behind to clear up give such a send off as makes the regular travellers crane their necks from every window. We travel to North and South, to East and West, and our

thoughts turn again and again to the boys who prepared for us and who are now striking camp. A few weeks and many of us will be separated by thousands of miles, but we have a fellowship that cannot be broken ; a fellowship with one another in the name of our Master.

THE BOYS' CAMP

ARTHUR COOPER

IF some of the 300 members of the All Friends' Conference who visited Jordans on that terribly wet Wednesday, August 18th, had wandered into the orchard, they would have been surprised to see small parties of navvies, clothed either in mackintoshes or in bathing-costumes ; if they had climbed up into what was afterwards known as the Men's Camp, they would have discovered workers similarly clad erecting bell-tents. If they had asked " What mean ye by this service ? " they would have learnt that we were the advance-guard of the Boys' Camp. If they had still seemed mystified, we might have referred them to Roderic K. Clark, for to him we owed our existence.

In 1919 two inter-School Camps were run by the Friends' Guild of Teachers, and as none had been arranged for this year, it was suggested that a camp for senior boys from our schools should be held in connection with the Jordans Conference, to help with the erection and dismantling of the equipment, and to enter during the Conference itself into the life of the whole fellowship.

We were thirty-six in number, twenty boys and sixteen seniors ; of the boys six were from Bootham, six from Sidcot, five from Saffron Walden, whilst Ackworth,

Leighton Park, and Rawdon each sent one representative. Our work began on August 18th, and most of us were able to leave Jordans on Wednesday, September 1st, with the knowledge that not very much was left to be done. Other helpers, of course, were with us all the time, and during the first week-end we had the privilege of forming one party with the Conference Committee and officials.

It is hardly possible to give any definite account of our work. Some of us must have done more digging than ever before in our lives, finding experimentally the difference between gravel and clay-embedded flint; others must have carried scores of forms and tables, counted hundreds of plates and cups and blankets, and hammered thousands of nails and tent-pegs, and probably most of us hung on to the rope when the great dining marquee went up. During the Conference itself we were chiefly employed as cooks' orderlies and Barn stewards—and here we must acknowledge gratefully the consideration shown to us by Eric Hinde and the other excellent volunteer cooks. Gratefully, too, do we remember Mrs. Ted Bigland, Elsie Deane, and Winifred Ruwald, who cooked for us before the others came, and Isaac Goss, our director, with his large vision and amazing grasp of detail.

Though we worked fairly hard before and after the Conference, it must not be thought that work took up the whole of our time. Long mid-day halts gave opportunities for "puddox" and shall we ever forget those sing-songs in the Refectory, when Marcus Matthews told us of his adventures with the mouse, and Alan Bell played to us, and John P. Fletcher gave us "a serious song this time," and the hero of our Cinema play, Rendell Wyatt, swam gallantly over the dusty floor to rescue the drowning heroine, Peggy Tuke?

And the times of quiet afterwards, when the deeper message of the Conference came home to us—particularly perhaps that meeting on the last night, when the light from our one lamp grew dimmer, and voices spoke to us from the darkness of the strength that might still be ours when we were far away.

IMPRESSIONS OF JORDANS—A LETTER

GEORG FRÖHLICH (GERMANY)

Dear friend,

The Conference at Jordans being passed over, I should like to say you, how glad I am to have been there. I found a group of young people who are a real youth-movement ; *i.e.* who are seeking for the profound truth and love ; who have the courage “ to face the facts of the world, as it is,” and to think about and to strive for “ the world as it ought to be.” They have self-criticism enough to ask, whether their doings are in accordance to their ideas, and they frankly name the points on which they are failing. That is of an essential value ; because there is no real movement without self-criticism and self-control. A movement shows itself through a spirit which does not make halt at any certain point which it has reached, but which goes farther and farther in the realisation of what it stands for.

I found among the young people at Jordans this sort of movement, and I am glad to say, that if our German Youth Movement wants to come into touch with English young people, it must be first and chiefly with the young Friends.

Surely they are far too moderate. They have not yet quite succeeded in getting free from the traditions, the ideas, and the behaviour of the older generation of today. They do not yet realise what it means to say that only a fundamental change of the conditions of today can help. It means that only a quite new way of thinking may lead us to a new spiritual life, and that only a new type of behaviour in the everyday life may be the basis for a better kind of social life. It is indeed so, that only a radicalism in every aspect can bring a change. Though the word "radicalism" is very often misused, it is really the only word which gives the right idea. We have to dig to the very deepest roots to find the new soil on which we might start a new building. It is indeed no more done with compromises. We should not fear that our radicalism could be too radical. Everything is changeable if it is once moving. But we must start on an extreme.

This spirit of radicalism I missed very often at Jordans. People were too much ready to compromise with traditional views, fearing they would do something wrong, if they followed their own ideas. Surely they will do mistakes, but that does not matter if their aim is a good one.

But, I think, this attitude is due to the fact that English mentality does not like to come to extreme points of view, and that the English young people did not pass through experiences which France for example and Germany passed through in the last decades. On the other hand, I believe these young people will realise where their real tasks are, and how they may come to the aims they are so ardently longing for. The fact that the lectures of Carl Heath and Walter Ayles, which were so extremely radical in their views and their methods, had such an extraordinary influence upon the Conference, and

the fact that everybody willingly followed the wonderful spirit of the two men, proves that they will come where they have to be.

I sometimes thought I should like to take some of the best of the Jordans people and to shake them till they would have been awakened. But it is not necessary. There is vitality and activity enough in most of those young people, and there are young men and young women enough who will shake and awaken those who cannot do it by themselves.

The young Friends have to be made more conscious of the fact that they are a youth-movement. They must realise that Youth is the most precious part of life and Youth is, if you like, the renaissance of mankind. It is not merely a time of "preparation." It has its own value. If the young Friends will be conscious of that fact they will be much more courageous in their doings. For instance, I was very astonished, that only two speakers during the Conference were really young people. I think it shows that they do not quite believe in their own spiritual power so that they had to ask the old people to help them. On the other hand, I do know that the addresses of Edith Stratton and Donald Grant had a most wonderful impression especially on the younger people at the Conference.

If there are many things which must be overcome, or must be changed, on the other side I found many signs indeed, which proved that these young people are "wanderers, seeking for the earthly paradise." All the discussions, the fine comradeship between the young men and women, the singing in the moonlight, the naked knees of the boys and the one-piece dressings of the girls, all these more or less important things are proofs for a new type of life to which this young folk is coming.

Using the words which a Friend from the Embassy said about the German Youth-Movement, I should like to say in spite of all that I missed at Jordans : " I was in touch with a new England, an England whose spirit is so quite different from the spirit of the traditional England, that it may be compared to a complete reaction."

Yours,

(Signed) GEORG FRÖHLICH.

IMPRESSIONS OF JORDANS

ESTHER R. RHOADS (AMERICA)

WE had come from far and near in search of new ideals and new truths ; had come to Jordans, that Quaker shrine of international appeal so closely associated with Penn, Ellwood, and others nearer to us. It was fitting that we should gather there to gain inspiration and a vision of the Kingdom of God on earth.

But, with the pride in our Quaker heritage, we felt ashamed in the face of the challenge which came to us in London, " Are ye they or look we for another ? " We realised how little we had done to deserve the call, and felt we had been living easy, useless lives in the face of the world's needs. How strongly the world called to us for help. Some brought to us the suffering of the tragedy of Europe, or knew the despair in a land where Christ is unknown. Others brought the call for justice and a chance to live a real life from the workers of the world. There were those who had been in prison and knew the injustices of present systems. In deep humility we faced the facts, realising that alone we could do nothing, but

with God all things are possible. As we sought to know the world's needs we sought also to know God.

And we found Him. First, in the beauty of Nature, the lovely walks, sunny fields, and moonlight nights when we spontaneously burst into song for the very joy of living; second, in that innate goodness of man, in which we so strongly believe, and which we found in each other. Distinctions of nationality, colour, and age faded as we worked and played together. If we at Jordans could reveal so much of the spirit of the Kingdom, why couldn't the spirit go with us dominating each life and spreading heaven in our daily contacts?

Then, too, we met God face to face, felt Him stir within us, and we knew that old things were passing from our lives and that He was planting ideals of His Kingdom. We will always remember our periods of worship, where each one experienced God's presence with us.

And now Jordans is over. We are off the mountain top of transfiguration and revelation of ideals. May we like Christ live in the vision of a life of service, of absolute adherence to the truth, and be willing with Him to live it no matter what the cost.

IMPRESSIONS OF JORDANS

SU HSUEN FANG (CHINA)

AN American Friend remarked, in a group meeting, that he had a letter from his wife saying: "Do not spend so much time in sending me notes of lectures. Send me some gossips." Now the Conference is over; but heaps of pleasant conversations, which we had during the Conference, are still vivid in my memory—also the busy time

between the sessions, and the long talks in the evenings. It was a time of understanding one another. In so doing we found true friends.

There is something difficult for me to express, yet it ought to be mentioned here, *i.e.*, the *atmosphere*. It was international, because in the Conference different nations were represented. But it was more than that. It was a Conference in which we all, East and West, took part, or in another word, we all *shared*. Each of us was given some work to do, making beds, cooking, serving food, washing up, cleaning camps, etc. We felt as if we all were members of one family. It was the *family atmosphere* that made the difference and that we, from the East, valued.

The lectures of the Conference were very well chosen. All through the Conference many practical problems were discussed. In Rufus M. Jones' and Carl Heath's lectures problems of the Church were raised and they were followed by interesting discussions. As one of the lecturers remarked, "We must *stand* for something." If our meeting for worship is dull, it is our duty to lift it into freshness and life.

Other lectures such as those on Peace Treaties, World Problems, Christ and the Social Order, etc., also aroused profound interest among us.

Another prominent feature of the Conference was the Group Meetings. Some Friends could not come to the evening session, but they never missed group meetings. Several interesting subjects were discussed; two of them struck me most—Personal Economics, and "Youth" Movements. I believe that we have much to learn from English and American Friends on those subjects.

The play "Maurice's Own Idea" impressed me much. It was a short play, but it was wonderfully done and full of

excellent teaching. It was fitted into the Conference at the right time. Maurice saw the "Great Idea" in his dream. Have we seen the "Great Idea" in the Conference? Could we do better for continuing the spirit of the Conference than to make the "Great Idea" our best Friend and to be true to Him?

We should extend our hearty thanks to English Friends who had arranged things so well all through the Conference. Undoubtedly the Wardens and Secretaries did much work, but we were glad that we had been given the privilege of sharing a bit of their work. The spirit of fellowship was splendid.

Now, what can we do to extend the influence of the Conference? "Circulation of literature, visitation, correspondence, and exchange of studying outlines" are only parts of the work. We want *vision* for carrying on the work. We have seen it in the Conference. The vision can never vanish, if we truly follow it. In that sense the Conference is not ended. It only marks a new era for our great enterprise.

IMPRESSIONS OF JORDANS

MONTCLAIR HOFFMANN (JAMAICA)

THE International Conference of Young Friends has revealed a remarkable earnestness on the part of young Quakers of the present, in seeking to find a true way of life which will lead them into the place where they can interpret to the world of to-day the Christian message, as they understand it.

In this earnest search, would young Friends allow a fellow seeker and comrade to point to them two directions, one for English Young Friends and the other for the American group—in which the Friendly message may be delivered to the help of many people and to the healing of wounded hearts which long for a remedy that will give relief to their ills ?

To Young Friends in England it is the Colonial service that it is desired to point out as one in which the men of the finest type and truest ideals are constantly needed to work—not for the salary only, but for the real service which can be rendered to the Colony and to maintain and strengthen confidence so greatly that good-will and brotherly feeling will be a natural consequence.

Take a colony like Jamaica, where not the conqueror, but the influence of the missionary and the Christian statesman has predominated in forming the policy of action, and justice and fair play is given equally to all sections regardless of race or creed ; it is a highly important matter that the finest type of Englishmen should go forth for official life in such places in order that the government may continue to be operated on right lines.

Will some of the young Friends in English Universities and Colleges keep this field of service in mind, remembering that in the performance of duty there will be abundant opportunity for promoting good-will.

To Young Friends in America there is a louder and still more urgent call at home. In city, town, or village, wherever you live, there is the need for real understanding and fellowship between the white and the coloured races in America. This is the only thing that will prevent bloodshed from race riots, and remove hatred which is growing fiercer in the hearts of a people who feel themselves to be the targets of countless wrongs and injustices.

It is sad to know the growth of ill-will is a fact in any people's life but it is cheering to remember that this feeling can be arrested and even removed, and I believe the Friendly method is equal to the case.

In this article I wish to appeal to our young Friends in America, imploring them to work for good-will and fellowship between the races there with an earnestness and eagerness equal to that of the older Friends in that country, who are giving tens of thousands annually in money for Negro education and other social uplift work among American Negroes.

The point of contact should be through acquaintance with educated negroes and coloured leaders in different lines. These persons can be invited to Young Friends groups and to special gatherings in which the Friendly method is simply and clearly set forth. And what if some visits were interchanged between homes? Would not this add the touch of sincerity and remove the possible effect of artificial effort?

As a Friend I know the hope of Young Friends. As a member of the black race, with many friends among American Negroes, I know their feeling of despair along this line and yet the longing for a better way.

Young Friends, what can you do to answer this call at your door? "Are you they who should come or must we look for another?"

MESSAGES

- (a) From the All Friends' Conference
- (b) From the Conference at Tambach, Germany
- (c) Concerning the Imprisonment of the Lord Mayor
of Cork
- (d) Minute of the Conference
- (e) Reply from Germany

¶ A number of messages were sent from and were received by the Conference. The few given here are selected as being of most interest or importance.

MESSAGE FROM THE ALL FRIENDS' CONFERENCE

(HELD IN LONDON, AUGUST 12TH-20TH, 1920)

MINUTE 67 :

Remembering the Conference of Young Friends from all parts of the world to be held at Jordans next week, we send them the following message.

“ We, the Conference of All Friends, assure you of our loving interest in your gathering and our earnest desire that God’s blessing may rest upon you in great fulness.

‘ Forgetting those things which are behind,’ so far as they discourage, divide and hinder, may you ‘ reach forth to those which are before.’ Strong, clear-sighted, courageous, free, may you play well your part now and always, and be privileged to help in translating into reality that ideal of a better world for which men have toiled and prayed so long.”

(signed) EDWARD BACKHOUSE,
Secretary of Continuation Committee, *pro tem.*

MESSAGE FROM GERMANY

FROM A CONFERENCE AT TAMBACH, JULY 1920, SENT TO
THE COUNCIL FOR INTERNATIONAL SERVICE, AND
READ AT JORDANS*

WE are thankful for the message which Carl Heath has brought to our little gathering at Tambach, and rejoice

* This message was translated at sight in the Conference by John S. Stephens, at the request of one of our German friends. Upon several other occasions either John Stephens or Georg Fröhlich interpreted, sentence by sentence, as Walter Koch spoke to us in German. It was perhaps at such times that the true significance of the Conference was most clearly felt and understood.

that after earnest consideration we have, by very different paths, reached a common conviction, which fully agrees with the message you have sent over to us. In particular we would thank the Society of Friends for their deep understanding that the spiritual movement now arising among our people must needs grow organically as a free work of God, in order to become a true and effective testimony to the living power of Love in the world. In it we recognise a new token of the will to selfless service, in thanks for which we express our deep spiritual unity and our readiness to make the Friends' Peace Testimony effective for ourselves also in this very spirit.

So we stretch out our hands to you in friendship, and in the hope that we may have a work in common, and are resolved each in his place, group, or organisation, to be active in this spirit which unites us all.

MESSAGE CONCERNING THE IMPRISONMENT OF THE LORD MAYOR OF CORK*

THE International Conference of Young Friends, consisting of 400 members from many parts of the world, meeting at Jordans this week, desires to express to the Home Secretary its deep concern at the continued

* Towards the end of the Thursday morning session the discussion was suspended, and we were urged, under concern, to send a message to the Home Secretary asking for the release of the Lord Mayor of Cork. The Conference was more than glad to act in this way, and the occasion was felt to be both solemn and portentous. The message was taken by hand straight from Jordans to the Home Office, and extracts from it appeared later in at least one of the daily newspapers. Unfortunately, as we go to press we hear of the death of Mr. MacSwiney in prison, his release having been refused.

imprisonment of the Lord Mayor of Cork. The probability of his death in an English prison is a probability that fills us with a sense of deep trouble. We realise that Mr. MacSwiney is dying in an act of conscience and in support of what he conceives to be the just claims of his country. We feel that his death in such circumstances will further embitter the already unhappy relations between Great Britain and Ireland at a moment in history when good relations between these countries are most needed, both in their own interests and in the interest of the peace of the whole world. We, therefore, urge that he be immediately released.

MINUTE OF THE INTERNATIONAL CONFERENCE OF YOUNG FRIENDS

HELD AT JORDANS, ENGLAND, AUGUST 24-30TH, 1920*

WE have been led step by step to a profound realisation of a love which unites us in spiritual fellowship with seekers everywhere.

We have tried to face very frankly the facts of the world as it is, knowing that this must be our point of departure for the world as it ought to be. The war has

* This minute is not so much a message sent from the Conference—it was not specifically sent to anyone—but rather a corporate expression of what the Conference felt to be the essence of the Jordans message. Comparatively late in the Conference it was felt by some that such a document would help in carrying our message to the world. A Minute Committee was accordingly appointed. The committee found its work of great difficulty, and it was only after working continuously through the last day of the Conference that the Minute was produced. The simplicity and wisdom of the Minute were greatly appreciated by the Conference, but it was strongly felt that the true message of Jordans would be given in life rather than in words.

aroused us to a sense of the moral failure of a civilisation which thwarts the practice of love in our social and international relationships. We have faith that out of the chaos of to-day will emerge a new order. This will be achieved as we individually strive to live so that the divine spirit is liberated in us.

Jesus has shown us how the sense of God as our common Father may permeate the whole of life. He has shown us that all final solutions of human problems are in terms of personal relationship and mutual understanding. We realise therefore that we must strive to carry the pure spirit of love into all our dealings with men. The sacredness of personality demands a fundamental change in our social and economic system. This, however, does not absolve us from our immediate duty. We are called to live as citizens of the new world while still in the old. We recognise the difficulty of such a task, and that for its achievement our individual lives and corporate fellowship must be founded deep in unity with God. Quakerism for us means just that God-conscious life, and we desire to pass on to others the vision we have seen.

With the humility born of our failure to live out the principles that we profess, yet with the boldness of those who feel the greatness of their message, we would throw in our lives with all men and women who are sharing in the adventure of establishing the Kingdom of Heaven on Earth.

A REPLY FROM GERMANY

A REPLY FROM A GROUP OF GERMAN YOUNG PEOPLE TO
THE MESSAGE OF THE YOUNG FRIENDS' CONFERENCE,
AFTER HEARING VERBAL REPORTS FROM SEVERAL
WHO WERE PRESENT AT JORDANS.

DEAR FRIENDS,

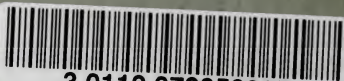
We are delighted with the report of our German delegation which has taken part in the International Conference of Young Friends. We thank you heartily for the warm welcome which our friends received amongst you. We feel ourselves one with you in the realisation that love and goodwill, in so far as they find expression in the usual philanthropic activities, may soften many of the hardships of present economic and social conditions, but cannot entirely do away with them. We, like yourselves, are resolved to strive towards the ideal that in the life of individuals as well as of communities, only love and justice shall determine our actions.

THE LIBRARY OF THE

FEB 18 1929

UNIVERSITY OF ILLINOIS





3 0112 072352005